

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., January, 12, 1922.

New Series Volume XXIV No. 2

Pastor W. A. Jordan reconsiders and will remain with Central Church, New Orleans.

Pastor Lee B. Spencer expects to have the Record in every home in his church within 30 days.

Win a new subscriber during January, anybody, anywhere, anyhow. Somebody, somewhere, is waiting for you to ask him.

The L. and N. Railroad says it kills enough stock on the right of way every month to feed a city of nearly 30,000 people.

Lutherans have a commentary on the Sunday School lesson for 1922. Someday the Baptists will publish their own book.

Brother N. A. Edmonds has accepted the call to Eupora and Kilmichael and is already at work. He has a way of making good.

Rev. D. I. Purser began his pastorate at Immanuel Church, Alexandria, La., Sunday, Jan. 8th. He belongs to the well known Mississippi family.

Pastor J. G. Cooke, of Sturgis, writes that the church will send the Record to all their Baptist people and is now in the procession of churches on the Honor Roll.

The B. Y. P. U's. of Texas propose to put their state paper into 10,000 new homes in one day, Jan. 22. We wish them abundant success. They cannot do the cause a better service.

Dr. Jeff D. Ray, of the Ft. Worth Seminary, and Miss Lillian Spight, of Ripley, Miss., were married recently at the home of the bride's father, Capt. Thos. Spight. Our best wishes.

In another part of the paper will be found information with reference to hotel accommodations at Jacksonville, Fla., during the session of the Southern Baptist Convention in May.

Brother N. T. Tull, our Statistical Secretary, is anxious to get two copies of the minutes from every Association. The clerks will please send the copies to him as soon as the minutes are published.

Pastor G. S. Jenkins has resigned his churches at Chalysbeate and Walnut to accept the call to Whiteville, Tenn. He will be succeeded at Chalysbeate by brother Harvey Gray who is also pastor at Ripley.

Brother J. J. Walker, one of the County Missionaries brought his wife from Monticello last week to the Baptist Hospital in Jackson where she underwent an operation. At last report she was improving.

The churches at Mt. Olive and Seminary have extended a call to Brother A. S. Johnston, just now completing his work at the Fort Worth Seminary. This is a good arrangement all around and hopes are entertained of its consummation.

The church at Morgan City on last Sunday called J. B. Gordon of Clinton and he has begun his work with them. The first thing he did for them was to get the Baptist Record put into the budget to go to every member; a good start.



MR. FRANK H. LEAVELL

Mr. Frank H. Leavell, formerly of Oxford, Miss., recently selected by the Boards of the Southern Baptist Convention to superintend religious work among College students in the South.

The call for clothes for the suffering in Russia is insistent and Dr. Love, the Foreign Mission Secretary, renews his request for more clothing to be sent. For directions and shipping tag, write immediately to Miss M. M. Lackey, Jackson, Miss.

The Fayette Church and one or two others nearby have called Brother G. C. Hodge just now finishing his work at the Fort Worth Seminary and he will soon be on the field. That's the right way to keep our Mississippi men at home.

Preachers and others in Simpson County who love the Word are expecting to hold a Bible Institute at Macedonia Church Jan. 17-19. The people of the church will meet visitors at the railroad and entertain them hospitably for the three days.

A Methodist paper (of Cinicnatti) says, "God did not make woman to match man. He made her to manage him." That is about as much like the commandment, "Wives, be in subjection to your husbands, as is fitting in the Lord." Col. 3:18 as sprinkling is like baptism.

A telegram from our beloved brother H. M. Whitten, of Weir, brings sad news of the going of his wife at four o'clock Monday morning. The family will have the genuine sympathy of many to whom brother Whitten's ministry has brought comfort and blessing in the past.

Pastor J. B. Quinn enters hopefully on his work at Prentiss. Two good congregations greet

ed him the first day. The pastor's home was repaired and newly painted, and the pantry full. They showed they were glad he came and he is glad too.

The Pastors will please see that their churches make reports of the results of the Tithing Campaign on the forms furnished for the purpose. Dr. Gunter is hoping to get the list of Tithers in due form from every church in the state. Please push the matter up where it is lagging.

Brother J. S. Johnson has resigned at Bay St. Louis and is open for a pastorate in Mississippi. He has been ten years a pastor and is a graduate of the Baptist Bible Institute of New Orleans. Here is an opportunity for a good field.

Dr. R. A. Venable will write the Sunday School Lesson exposition for the Record during the year 1922, beginning the last of this month. We have no better Bible teacher in Mississippi than Dr. Venable, and our people will eagerly read what he has to say about the Sunday School lesson.

The State Chamber of Commerce is working on a bill which will be suggested to the present Legislature providing for an insurance inspection and rating bureau under state control. This may not relieve all the troubles of the past, but it seems a good way to prevent more in the future.

Brother L. J. Roberts writes that the Pleasant Hill church building in Smith County was, on the night of Dec. 27, destroyed by fire, and makes appeal to all who are willing to help the church rebuild to send any contribution, large or small, to E. L. Frith, Church Treasurer, Traxler, Miss., and it will be greatly appreciated.

Brother R. L. Breland, of Philadelphia, offers to assist the Library Department in gathering historical records and information in his part of the state. The Library Committee will be glad to have others to volunteer to do this work, because when they offer to do it, it will show that they have an interest in this line of work and will give it attention. Some people have a taste for such investigation and when they have, they enter into it with zest.

One of the most potent agencies for good in all our Southern Baptist work has been and is the Exangelistic Department of the Home Board. The going of Dr. Hamilton to be pastor in New Orleans makes it necessary for the Board to secure his successor. His equal is not easy to find; a man of beautiful consecration, high and exact standards of truth and righteousness, a lover of souls and of the Lord, with clear experience of the gospel and a mind saturated with its message, fine common sense and in Jackson appointed a committee to work to Charles Ave. Church in New Orleans on his coming to them. All of us need to pray that the Lord will raise up the man for the evangelistic work and direct the Board in securing him.



## BAPTISTS ARE GROWING

According to preliminary figures compiled upon the evangelistic campaign of Southern Baptists during the past associational and conventional year by the headquarters of the 75 Million Campaign there were a total of 250,814 baptisms administered during the year in churches co-operating with the Southern Baptist Convention. This not only establishes a new record but marks an advance of 44.5 per cent over the previous high mark of a year ago when the figures were 173,595.

The figures from a few of the states are not final, due to the fact that the statistical secretaries had not received minutes of some of the district associations, but where an estimate is made of the associations which have not reported as yet the estimates are very conservative and it is believed a final tabulation and revision of the figures will show a gain rather than a loss when compared with the total indicated above. In each instance, save that of Texas, the estimate of the associations from which no reports had come was made by the statistical secretary of the state who used the previous record of those associations as his basis. In Texas the forces of the state mission board alone reported 17,971 baptisms, and the writer felt that 14,029 baptisms for the remainder of the Baptist workers of the state was a conservative estimate, these combined figures giving the state a total of 32,000 baptisms.

Here is the report by states, as furnished to the writer: Alabama 17,341; Arkansas 9,114; District of Columbia 800; Florida 8,194; Georgia 30,003; Illinois 4,669; Kentucky 20,000; Louisiana 7,000; Maryland 963; Mississippi 15,709; Missouri 24,717; New Mexico 1,006; North Carolina 22,958; Oklahoma 14,000; South Carolina 11,831; Tennessee 18,000; South Carolina and Virginia 12,512.

FRANK E. BURKHALTER.

## HOW SHE DID IT

Frank E. Burkhalter

One of the most interesting and heart-gripping stories of loyal devotion to the interests of the 75 Million Campaign comes from a consecrated woman belonging to one of the small, remote country churches in Louisiana. After hearing Dr. Scarborough's address before the Louisiana state convention she resolved to rededicate herself to the task of bringing her church subscription, as well as her own personal pledge up to date.

Writing about the matter she says:

"We are a country church away out in the sticks and it is so hard to get the members to pull together, but we have a great deal to encourage us because our boys and girls who have gone out from this church are now scattered all over the South and all rendering large service to God's cause."

"You asked me to write the story of my own precious father's life, as it related to the 75 Million Campaign, and here it is. I hope and pray it may help some others who are encountering obstacles and hardships to pay their pledges:

"My father was born in Bibb County, Alabama. He joined the church in this state to which he belonged for 42 years. As I remember him when I was a child he seemed the jolliest and best old Daddy in the whole world, but mother often said that he sometimes doubted and said if he was a Christian at all he must be the least one of all. We were a poor farming people, but I remember he always paid liberally to the church."

"When mother died she told the children that Daddy was losing his mind and would be sure to give someone a world of trouble. Sure enough, in six months we sent him to the Pineville Asylum for the Insane and he spent the balance of his days, fourteen long years, there. The tragedy of it was that about half his time he would think

he was lost, lost and going to die and never see mother any more. We sent him good books and Bibles and the Baptist paper to read and he kept up with the times a great deal better than many Baptists on the outside."

"He was SO anxious about the 75 Million Campaign that he wrote me if we would make a pledge for him he would do without his winter suit. It is needless to say that his daughter was willing to pledge \$50 for him and now that he is gone home I expect to pay it all if I have to sell all the chickens on the place to do so."

"The last time I visited him I dreaded the meeting so because I would be so sorry to come away and not bring him home, but I found him to be reconciled and contented with his lot. He worked in the hospital wards and waited on the old, old, men and talked with them in their last days and he felt that it was a great work for so many had no children at home to love. He said, 'This is my home so don't worry, daughter, if the Lord wanted me to come home, I would come, and these prison doors could not shut me in.' When I saw how those old men loved him and called him 'Dad,' I said, 'I, too, was willing to say, 'Thy will be done, and will try to be true to the work my father loved so much.'"

## WHEN DREAMS COME TRUE

There was a dream—a wand'ring dream came straying.

Over my heart an life so long ago;

There was a pale, sweet gleam of moonlight playing

Over the crags and caverns with its glow.

They filled my life with happiness unuttered;

I held them to my heart in ecstasy;

Folding them in, I lived a blest existence,

Then woke to find 'twas but a fantasy.

For dream and gleam had gone—they softly faded;

Slowly but surely vanished from my sight.

But their sweet memories bid me ease repining,

Bid me rejoice—I had the vision bright.

Sometime, somewhere—in our abode immortal,

Our dreams all glorified will come again.

Sweet, earthly dreams, intangible, illusive,

Shall be our own, with heavenly meanings plain.

ALICE ABBOTT SHAW,

Vicksburg, Miss.

## ONE YEAR'S WORK

Kaifeng, Honan, China,

Dec. 6, 1921

Editor Baptist Record,

Jackson, Mississippi, U. S. A.

Dear Bro. Lipsey:

A summary of one year's work on the mission field will be perhaps of interest to your readers. The report of the activities in which I have been engaged during the past year will serve to show how varied are the tasks that may engage a missionary's attention in the short period of twelve months.

During the past year I have served as secretary of two large famine relief committees and as an executive member of a third relief committee; I have made a long trip of some thousands of miles to Canton to meet as a director on the Board of Managers of the China Baptist Publication Society; have organized our Interior China Mission Bible School; baptized 116 converts into the out-station churches; have had the oversight of seven out-stations, twenty primary schools with over four hundred pupils and in addition I have assisted my fellow Mississippian, Bro. I. D. Eavenson who has recently returned to Kaifeng from language study in Peking, in building a residence for himself and family. I will endeavor to give an outline of

some of the various activities which I have enumerated above.

**FAMINE WORK**—For a period of over six months I acted as secretary of the official Honan Provincial Famine Relief Committee. Millions of people in this province and some fifty odd counties were affected. Our committee received and distributed over three million dollars in Chinese currency. Our committee distributed food, clothing, built roads and bridges and also made grants to famine camps or refugees. It was a vast undertaking.

I was and am now the secretary of the Christian Herald Famine Relief Committee which distributed one hundred thousand dollars to various places in north China. This latter committee made grants only to Protestant Missionaries and we helped to keep many starving Christians and expectant mothers alive through the terrible winter. This committee still functions and we hope to give further aid this winter—this time not to drought but to flood victims, for the rain that fell in north China during the past summer were the heaviest in over twenty years, it is said.

In response to appeals made our Board at Richmond also went during the past winter some eighty thousand dollars gold contributed by our Southern Baptist people for famine relief. Does not this generous offering show how responsive our people are to human suffering and need?

**EVANGELISTIC WORK**—In one respect I may compare my work to that of the Apostle Paul. Nearly all my efforts as an evangelistic missionary have been made in places where the name of Christ has never been named. Is it not a glorious thing to see a Christian community springing up under your eyes in the midst of heathenism utter and complete. This has been my happy experience. Oh the heartaches, the trials, the struggles, and the disappointments of those first years when a green young missionary with a small knowledge of Chinese, with no evangelists, no chapels and no experience blundered on in his efforts to reach the heathen heart with the message. Every real missionary knows the meaning of those words of Paul's "The care of all the churches." It is a great adventure to slowly gather together a band of evangelists, locate strategic preaching places, open little primary schools, shepherd the little but increasing flock, entering into all their hopes and fears.

The evangelists and I agreed last year to pray for fifty accessions to our number of converts and the Lord gave us 54. This year we were emboldened to ask for one hundred and "more than we asked or thought" came—116 baptisms. Next year we ask for 125. Will you not join us in prayer for this number?

**BIBLE SCHOOL**—The key to the Christianization of China is to be found in a trained and consecrated leadership from among the Chinese themselves. Happy is the missionary who can find men whom God has called to the work of leading their fellow-countrymen to Christ. This year it was decided to open a Bible School for our mission and I was given authority to go ahead and organize this school. We now have twenty-one men and six women who are preparing themselves to be leaders among their own people. It is planned to give practical work along with intensive study of the Scriptures and we hope in a few years to see the results of the work of these students who will then have returned to their various stations and begun work in their local churches.

One of the evangelists counted the number of villages in a radius of five miles of his preaching place and found there were over one hundred of them. I estimate that there are over five hundred thousand souls in the area for which I am responsible. **THIS IS TWICE THE POPULATION OF LOUISVILLE KENTUCKY** where there were some twenty-five Baptist churches.



not counting other denominations, when I attended the Seminary. Pray for these five hundred thousand and for these students whom we hope will be able to reach many of them.

HENDON M. HARRIS

#### ORTHOPRAXY

You need not look in your dictionary to find the meaning of this word, nor try to analyze it. I heard someone use it and learned from the user what it meant. Suppose you do likewise.

We are having a great deal in our papers of late concerning our religious beliefs and this is well. We need to hold to the true teachings of the Bible. But Confessions of Faith, Logical Statements of Religious Beliefs, and definite proclamations of the teachings of the inspired word, will count for little if we fail to "let our lips and lives express the Holy Gospel we profess."

Jesus said on one occasion, "Why call ye me Lord, Lord, and do not the things which I command you." We object to men in our pulpits and our schools preaching and teaching things contrary to the Bible, and yet we have in our churches men and women who are daily living lives and indulging in things that deny the lordship of Jesus and desecrate His name. Some one has said, "I cannot hear what you are saying while what you are doing is ringing in my ears." Are not the evil practices of professed Christians doing as much to discredit Christianity as the unorthodox teachings from some of our pulpits and some of our schools. We rightly object to the theoretical dethronement of Jesus but at the same time, hold undisturbed in our churches men and women who by dancing, gambling, drinking and Sabbath desecration, declare open rebellion against the one whom they have proclaimed the Lord of their lives.

We would solemnly protest against one of our schools giving a Sunday picnic for the student body and yet members of our churches have their Sunday excursions without protest, and many of our pastors travel unnecessarily on the Sabbath day. A howl would go up from our midst if Mississippi College were to have a ball game on Sunday and yet Baptist parents all over Mississippi often allow their children to do such things and many Baptists attend Sunday games. A ball given at one of our Christian colleges would call for an immediate removal of those in charge, yet in many of our churches there are members who dance all the modern dances without one word of protest from the churches to which they belong. At our recent convention we commended the action of the Pastors of Jackson in their attack on the gambling at the State Fair, and young men caught gambling at Mississippi College are subject to expulsion, but members of our churches participate in bridge parties, poker games, raffles, and cotton futures and are indignant if someone says they are not keeping their covenant with the Lord and his people.

Right living is as vital to the success of Christianity as right teaching and it behooves the churches to gird up the loins of their strength and begin a patient, loving, and withal a determined fight against the outstanding evil practices of their members. May God help us to live right. May we heed the admonition to "Present your bodies a living sacrifice holy, acceptable unto the Lord which is your spiritual service."

Yours for the right,

BRYAN SIMMONS

Pastor R. A. Cooper has resigned at Courtland and has not completed his plans for this year. Here is a suggestion for some good church.

The Sunday School at Liberty will make a special offering to the building of Clinton church, in line with Dr. M. O. Patterson's suggestion. Next!

#### WHAT THE DISARMAMENT CONFERENCE MEANS TO MISSIONS

Congressman B. G. Lowrey

Late in the year 1915 the war in Europe was on and had assumed terrific proportions. America was horrified and alarmed, and was trying hard to preserve her neutrality; and our people at the request of our President were holding prayer meetings and beseeching God to bring the war to a close.

During those days I was travelling on a railway train and talking with a United States senator, I said something like this: "When the war ends every nation of Europe will be 'worn to a frazzle.' They will need every available dollar for feeding their starving people, rebuilding their ruined homes, reestablishing their industries, and for reconstruction work generally, along domestic, economic, and civic lines. None of those nations will have any wealth to be put into extensive naval armaments and military establishments. America will be the richest nation on earth and can better afford military preparedness than others can, but she, too, will need to put her wealth into better channels."

"Then will come to America the greatest opportunity that ever came to any people for discharging a mission of beneficent service to the world. We will be in a position to say to the other nations, 'Although we are much better able to arm than you are, yet we do not want to take that advantage of you. Come, let us all agree together and disarm.'"

Later America got into the war. The destitution and distress in Europe became even worse than we had anticipated, and to our own hearts and homes came the agonies of war.

On Nov. 11, 1918, active hostilities ceased; but the conditions obtaining for these three years of so-called peace have terribly accentuated the evils of the conflict. It is said that in France alone 350,000 homes were destroyed; from the stricken nations have ascended the cries of 13,000,000 orphans; and the world struggles on toward bankruptcy under debts totaling 350 billions of dollars. Surely a Christian civilization must in some way put an end to the order of things which produces conditions like these; and surely every true American rejoices in the fact that our country has undertaken to lead a move to that end.

The eyes of the world are turning toward Washington today as never before toward any city in history. The faith and hope of the world are centered there. In a very important sense our national capital has for the time being become the capital of all the nations.

If this conference accomplishes the large things for which we hope, it ought to mean some very important results to our efforts as American Christians and as promoters of the Kingdom Program.

America will have the ear of the world. Whatever emanates from America will receive a peculiarly sympathetic consideration. This has been true in a greater or less degree ever since America entered the World War. Yet we must admit that the world's ardor for America has cooled somewhat since 1919. Still it is a recognized fact that our aid to the Allies brought the war to a speedy close, and that our statesmanship led the first great effort to secure an international agreement by which the nations should co-operate to make this tragic war the last of wars.

If now, at last, this sentiment is crystallized into definite international action, if the powers agree and say with our Christian President, "It must not be again,"—then American stock will go up. It was our government that initiated the conference, and our President and Secretary of State who opened it so auspiciously and proposed in the very beginning that bold plan of action which commanded both the confidence and enthusiasm of the friends of the plain people everywhere.

All this ought to greatly enhance our standing in both national and international affairs. It ought to help, and doubtless will help, our commerce, our leadership in education, our effectiveness in matters of diplomacy, and last, but not least, our Christian mission work at home and abroad. The more highly we are regarded as a people the more will everything American command respect. The more our statesmanship, our political ideals, and our world policies are approved, the more will people everywhere give ear to anything coming from America. The larger our reputation for being a great people the higher will be the world's rating of our religious and moral principles and teachings. The more a democracy attains in approved leadership the more will the democratic ideal be respected.

This brings me to another line of thought. Recently I had a cordial talk with an able and estimable member of congress who is a devout Episcopalian. He recounted how Thomas Jefferson developed his great principles of individuality, equality, and democracy largely from his observations of the Baptist churches around him; and how he depended on the Baptists for support in promoting those principles in the early days of our republic.

"The heaven has now almost 'leavened the whole lump'." Baptists have ever given the world its highest hope in spiritual things and things eternal—a full and free gospel of everlasting salvation in Jesus Christ. But even this is not all the program. Our Lord came that we might have life, and that we might have it more abundantly here and now. He gave the truth which makes men free in this world. Baptists have ever stood for a freeing message. The people that sit in darkness are catching glimpses of a great light and are calling for that message today as never before. The suffering multitudes are hungering for liberty, equality, and individual rights. Like our Lord, we must go to them and "preach deliverance to the captives and recovering of sight to the blind, and set at liberty them that are bruised." American Baptists as no other people are in position to give this message, and to get a hearing for it. This Disarmament Conference should further strengthen our position. We should remember, too, that all opportunity carries with it responsibility. In this case it is a marvelous opportunity and unspeakable responsibility.

Finally, the large limitation of armaments should greatly reduce our tax burden. Of course much of this burden must yet be carried for years. The payment of our war debt, the care of our disabled soldiers and their dependents, and the care of the widows and orphans made by the war are responsibilities which we must meet, and which we should be ashamed to shirk. Yet the financial saving and reduction of tax burden will begin with the large reduction of armament, and the results will be cumulative as the years pass.

How can it be otherwise than that a move like this will influence the public mind toward the Jesus principle of "peace and good will"? It should also move us powerfully to the Jesus practice of "going about doing good." It should increase the spirit of philanthropy, and of self-sacrifice for the salvation of others. God is greatly honoring our country. Through the Christian ideals which he has given us, he is leading us to an exalted position among the nations. Surely the heart of every American Christian should ask with David, "What shall I render unto the Lord?" I trust that many thousands will say with Jacob, "And of all the Lord giveth to me I will surely give him a tenth."

—Home and Foreign Fields.

The churches at Morton and Pelahatchie have called R. L. Wallace of Inverness and they are hopeful of his acceptance. He and his wife are natives of Scott County and it would be like coming home to be back in this territory.



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## EDITORIAL

### MORE ABOUT HOME MISSIONS

Our Home Mission Board and its work have been the foundation of the prosperity of Southern Baptists. At least it shares the responsibility with the State Convention Boards. It has been a constant and active factor in the progress of all our work. It has extended its hands in manifold ministry over the entire field of our Convention and in a variety of ways. It is still a necessary factor in our work, and should be maintained and fairly dealt with and amply supported. We believe this conviction is general.

But there are certain indications that readjustment of its work, and its place in all our work, will be necessary. It will be in the interest of all our work if all interested in Home Missions will take these into account. Straws will show which way the wind blows; and there are more than straws flying. We must be men who, like the children of Issachar, "have understanding of the times, and know what to do." The Home Board has hardly received the consideration that is due it in the distribution of funds. This is not to make a criticism nor to suggest a method of correction now, but to point out a few facts. And again the Home Board is spending a large part of its receipts in those states that are best able to take care of themselves.

Before the campaign started, if memory is not at fault, South Carolina changed the ratio of distributing its campaign fund, reserving a part that would have gone to Home Missions and other Southwide objects to educational work within its own borders. This in spite of the fact that South Carolina was receiving and would continue to receive a good share of Home Mission money for educational work in its own territory.

Then after the campaign was put over and the pledges made, the executive committee of the Southern Baptist Convention instructed the Foreign Mission Board, the Home Mission Board and the Education Board to "lend" to the theological schools part of the money they receive. This added to the difficulty of the Home Board. Later two or three of the states borrowed money from the Home Board, and others, which the state boards held in their hands. This increased the embarrassment of the Home Board. In the Tennessee Convention a resolution was introduced requesting the Southern Baptist Convention to abolish the Home Board. This resolution was buried in committee. But later, as we have heard, the Convention changed the ratio of distributing the campaign receipts, giving more to state missions and less to home missions. The Arkansas Convention asked all objects participating in the 75 million campaign in that state to contribute to a sinking fund to liquidate the indebtedness of the Arkansas Convention Board. This is another draft, if we understand it on the Home Board along

with other boards. The Home Board reported a debt last May of about \$850,000.

Now from all these things it is evident that the Home Board is going to have to unload somewhere. This requires a restudy of the whole home mission program. There are some things which will need to be dropped from their agenda. When a ship is in a storm the sailors begin to shorten their sails. Fortunately there are some things that can be discontinued or turned over to other agencies. No radical changes can be made immediately without detriment to the work. But it is time now to plan for the future. It is certain that the schools which have been a part of the Home Board work are no proper part of the southwide interests; and the way appropriations are made to them is not equitable. It is not likely that Mississippi will continue to support schools in Georgia and other states, while right at this moment one of our own schools is in danger of being sold for debt. In like manner the cooperative and enlistment work needs overhauling.

It is easy to dismiss this discussion by saying that it is not the business of editors and people in general to make policies for our boards. That is true, and this editor has no such ambition. But it is the business of all our people to study the problems of our boards, and discussion is vital to the advancement of our work. It will be a sad day for our mission work when the people quit thinking and asking questions about it. The letters received following a previous editorial in the Record are proof that our people are thinking, and that some of them are thinking in harmony with ideas advanced already. We believe the members of the board are thinking and that they are apt to do more of it in the future. The Secretary of the Board is a statesman or rare vision and sagacity and will be helped by the thinking of others.

### RICH MAN AND LAZARUS

Perhaps this writer is not alone in having found some difficulty in the past in interpreting the Lord's parable about the rich man and Lazarus. It may be that we are in condition of the man who can't find the money he has dropped on the ground and is looking for, because he is standing on it, or are we like the old lady who couldn't find her spectacles because they were on her head?

Sometimes it takes contemporary events to enable us to interpret the Word of God. Experience is a great teacher in a deeper sense than that ordinarily understood when we use the proverb. The thing which brings the parable about Lazarus just now painfully to mind is the condition of starving millions in other lands, perhaps a few sufferers in our own home land, while most of us are living in comfort such as these suffering million have never known. God has blessed us with good homes, with good health, with plenty of food, with warm clothes, fuel in abundance. Most of us get all we need and even what we desire when we go to the table. We even spend billions upon luxuries in America which are unknown and unheard of in many parts of the world.

Now in all seriousness and in heart searching honesty are we playing the part of the rich man while suffering and starving people are lying at our doors? Shall we be content to let them have simply the crumbs which are brushed from our tables? Daily the dispatches from Russia are telling us of the thousands who are literally starving in that land of long and bitter winters. May God in His mercy awaken our compassion before we wake in hades, or before calamity shall rudely shake us from our self complacency. Is it not a sin against God and a crime against humanity to spend money on ourselves for what we do not need when men of flesh and blood with immortal souls are perishing of cold and hunger? It is not enough to say we have sent them a few old clothes. The rich

man did not complain of the crumbs which went to Lazarus. He may have regarded himself with complacency for such charity. But why let them suffer when we could relieve them. The rich man did not drive Lazarus from his door. He simply did not bother about him.

One shudders at the unveiling of the other world which the Lord gives us in the concluding part of the parable. The rich man was in hell, in flames, in torment. Is the punishment unduly severe? Remember it was the Lord Jesus who declared it. Bear in mind that his sin was that he was the embodiment of selfishness, and his conduct toward Lazarus revealed his inmost soul; laid bare his utter absorption in his own affairs, his own comforts. The cry of the suffering has entered into the ears of our God. He is calling His children to give relief to the suffering in stricken lands. Our foreign mission board in Richmond Va., has sent two men to Russia to assist in the relief work, and see if our own people are looked after. They can use your check to the greatest advantage to save life and relieve suffering.

### TAKE IT SERIOUSLY

It is no secret that the State Convention Board at its last meeting laid out the STATE MISSION PROGRAM FOR THE YEAR 1922 upon a scale beyond the estimate of our Secretary. It is a slight advance on the work of 1921. It made the Secretary very serious for he is a cautious man, safe in his financial plans as it becomes a man in his office. He has not not grown less serious as we have entered upon the new year's work. But he is addressing himself to the task with more earnest determination. He is planning the work out and proposes a vigorous spring campaign. He is summoning his full strength to the task and is asking and expecting divine strength and wisdom.

He is also calling upon the Baptists of Mississippi to lay themselves out in full consecration of energy to a holy crusade. If we pray "Thy kingdom come," then let us work to bring it in. The months of January and February are taken up largely with the Bible Study Institutes in various churches. The month of January is also devoted to the campaign to put the Baptist Record into every home. The months of March and April the missionary round-up will be made to bring out the full strength of our people in giving the glorious gospel of the blessed God to the lost world. Then comes on the summer campaign of evangelism in our own borders. There is no desire or disposition of the Secretary to tell the people what they must do. It is his purpose only to co-ordinate and concentrate the full strength of the churches intelligently on the task which they themselves desire to do. He is the servant of the churches and the leader of their organized work.

There is nothing to hinder every individual Baptist and every Baptist church in Mississippi from putting his full strength into the doing of this work. There is no contention, and no room for suspicion. The way is open and the duty is plain. It is for us to address ourselves to it with all seriousness. It cannot be done with out deep seriousness. It cannot be done by thinking that it will be done as a matter of course; not by imagining that the momentum of the past will do the work for the future. Every pastor, every church, every member must gird himself for the task and give himself to it with grim joy. The battle and the victory are the Lord's, and we are His instruments. Those who share in the hardship and the toil will share in the harvest joy. "If so be that we suffer with him, that we also may be glorified with him." The fellowship of service is fine. How is the conflict going in your part of the battle?

The prize for writing the best French novel in 1921 was awarded to a Martinique Negro.



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READ

THE BAPTIST RECORD

1st Because the regular reading of our denom-  
inational paper makes us more intelligent as  
Christians and Baptists, therefore more useful.

2nd Because it encourages the reading of the  
Bible, the Book of books, the most important  
of all books to the human race.

3rd Because it exposes error and presents,  
advocates and defends the truth as it is in  
Jesus.

4th Because it aids in unifying our denom-  
ination in faith and practice.

5th Because it encourages regular attendance  
upon public worship and prayer meetings.

6th Because it inspires to better living and  
nobler deeds in all the relations of life.

7th Because it helps to settle differences be-  
tween brethren in Christ Jesus.

8th Because it is a medium of communication  
among Baptists of the State; making possible  
a sympathetic and enthusiastic co-operation in  
preaching the Word, sustaining missions and  
supporting the various objects fostered by the  
denomination.

9th Because it increases interest in a world-  
wide gospel propaganda.

10th Because it promotes love and harmony  
and happiness in our homes and awakens in-  
terest in the welfare and salvation of others.

C. M. SHERROUSE,

Biloxi, Miss.

Mr. A. C. Powell who has done such efficient  
work as Business Manager of Mississippi Col-  
lege has resigned to accept work with the State  
Banking Department where he is offered more  
than twice the salary he was receiving. In jus-  
tice to him President Provine felt that he could  
not ask him to remain. Mr. Powell is a banker  
of several years' experience whose splendid  
character and ability are recognized both by his  
former and his present employers.

Utica goes on the Honor Roll of Churches  
having the Baptist Record in the budget. Pas-  
tor Hargrove has always done well, but he  
is doing better since he married.

We are indebted to the American Baptist Pub-  
lication Society for a copy of the American Bap-  
tist Year Book. It is a necessity to one wishing  
up to date statistics and valuable information  
about Baptist affairs. It is sold as 75 cents a  
copy.

Dr. B. D. Gray, in the Home and Foreign  
Fields, reports that if Home Missions had re-  
ceived its 16 per cent of the amount reported  
by Dr. Scarborough as collected it would mean  
more than a million and a half dollars in ad-  
dition to what they have in fact received. Will  
somebody explain the figures or come up with  
the cash. The children used to play a game in  
which they produced the goods by saying, "Rise  
Thimble." Will the thimble please rise?

The special course in the Baptist Bible Insti-  
tute of New Orleans will run from Jan. 24 to  
Feb. 17. It includes the course for pastors, B.  
Y. P. U. workers, W. M. U. workers, Sunday  
School teachers, song leaders and others. As-  
sistance will be given by the Convention Board  
to a limited number of one fourth time preach-  
ers. For information write to Dr. R. B. Gunter.  
If when granted assistance you find that you  
cannot go, be sure to notify Dr. Gunter that  
somebody else may get the help.

Mrs. A. J. Aven, of Clinton, has been Libra-  
rian of Mississippi College for fifteen years and  
during that time has organized the work and  
adopted the best modern library methods. Her  
personality has been in evidence in all its man-  
agement and is embodied in its development. In  
this time the new and beautiful building has  
been erected and the number of volumes greatly

enlarged. At her resignation, Miss Bennett, of  
Crystal Springs, was elected and assumes her  
duties. The college is fortunate in securing her  
to continue the work.

The Twenty-first Annual Bible Conference of  
the Baptist Tabernacle, Atlanta, Georgia, will  
be held March 2nd to 12th, with five sessions  
daily. Dr. E. Y. Mullins, President of the South-  
ern Baptist Convention, Dr. A. T. Robertson,  
Southern Baptist Theological Seminary, Dr.  
Curtis Lee Laws, Editor "Watchman and Exam-  
iner", Rev. J. C. Massie of Baptist  
Temple, Brooklyn, Dr. Griffith Thomas, Asso-  
ciate Editor "Sunday School Times", Dr. Court-  
land Myers, formerly of Tremont Temple, Bos-  
ton, Mass., are the speakers.

Whispering has been coming from Washington  
City to the effect that an effort would be made  
to pay a bonus to ex-service men by licensing the  
sale of wine and beer. It was doubtless in the  
way of a "feeler." Now Mr. Mondell, the Re-  
publican leader, of the house says there will be no  
such legislation and that it is out of the question.  
Many an ex-service man would have felt that  
he and his cause had been besmirched by any  
such action, that would help him by opening up  
the sluice gates for liquor.

In next week's issue we will publish a list of  
the Books recommended for Sunday School Li-  
braries. Superintendents will please bring the  
matter before the Teacher's and Officer's Coun-  
cil and work out some plan for installing a Sun-  
day School Library. The library committee is  
not going to be satisfied until a great number of  
Sunday Schools set up a Sunday School Library  
for the benefit of the boys and girls who would  
so gladly avail themselves of the opportunity to  
read good books.

Reduced rates on the railroads and a program  
that makes you hungry ought to draw a big  
crowd to the Southwide Conference of Senior

and Adult Sunday School Classes in Mobile Feb.  
7-9. How Mr. Harry L. Strickland got such an  
array of speakers and teachers together is a  
marvel, but he is accustomed to doing marvels.  
Our people from Mississippi who go will enjoy  
it and get great good out of it. For any infor-  
mation see the half page advertisement by Mr.  
Strickland in last week's Record; or write to  
him at Nashville, Tenn., care Baptist Sunday  
School Board.

THE ENEMY ON THE INSIDE

Some years ago I heard one exconfederate sol-  
dier ask another: "Who was that Yankee officer  
who rode a white horse and followed us down  
Tennessee and into Georgia?" "Why don't you  
know who that was? That was John A. Logan,  
present candidate for vice President of the Uni-  
ted States," was the reply. The first one again  
remarked: "Well he was a gallant officer, who-  
ever he was. I guess there were ten thousand  
shots fired at him at long range from our com-  
mand, but I don't know that one of them ever  
hit him."

Thus it can be seen that one Yankee with one  
bullet and one shot, shooting within ranks and  
from behind a tree could have done more to-  
ward putting out General Logan's life than ten  
thousand Confederates could do shooting at long  
range and in the open.

Also in church life: One man in the ranks can  
by insinuating remarks, belittling comparisons,  
burlesquing mimicry and slander do more to-  
wards putting out the light or jabbing out the  
life of a good man or woman than ten thousand  
blasphemers who exploit in the open.

Beware of the man or woman who, inside or  
outside of the ranks seeks to covertly discount  
your preacher, your good man or your good wo-  
man.

In good hope behind the Blood,

R. A. COOPER.

Convention Board Department

R. B. GUNTER, Cor. Sec.

BAPTIST RECORD

To the many thoughtful friends for their gen-  
erous expressions of appreciation and for their  
heartily good wishes during the Christmas and  
New Year seasons we desire earnestly to express  
our deep, abiding, and sincere gratitude. When  
the holly cards first began to come in it was our  
purpose to respond to each one separately, but  
when they began to come so thick and fast this  
was seen to be impossible in the face of the vol-  
ume of work which presses upon the Board of-  
fice when the old year transfers its duties with  
multitudinous changes to the new.

For your co-operation, sympathy, and prayers  
during the year to which we have bid adieu;  
for your manifest faith and loyalty for this year  
with its untrodden paths, we pledge the best  
that God shall give us for the cause which has  
been entrusted to our care.

WHEN DOES THE YEAR END?

When the Campaign was on last April, so many  
said their second year's pledge was not due until  
the first of January, 1922. There should be no  
question now for the Campaign was launched  
two years ago last December and the subscrip-  
tions were made at that time.

Please bear in mind that to enable the Board  
to carry out the plans for the year we must  
have more funds than were expended last year.  
If we go to the Southern Baptist Convention in  
May with our full quota, we must collect dur-

ing the first three months of this year more than  
\$500,000.00. Mississippi reported at the last  
Convention in Chattanooga over \$1,400,000 paid  
in. That was two-fifths of our quota. Can we  
report three-fifths paid in when we meet in  
Jacksonville next May? Yes, if each subscriber  
will regard the pledge which he made to the  
Lord's work as he would have others who make  
pledges to himself regard theirs. We are able.  
The next thing is to become willing.

EDUCATIONAL DEPARTMENT

D. M. NELSON, Secretary.

A REQUEST

May I not ask brethren interested in our edu-  
cational work, living in the same section of the  
state, to map out an itinerary for me to last a  
week or ten days in each section or locality, that  
I may reach as many people as possible with my  
messages on Christian education?

I should like to speak at the chapel hour in  
the public schools in the day time, and to the  
people of the town and community at night.

If a group of my brethren in every section of  
the state will assume this responsibility and ren-  
der this service, I shall be profoundly grateful,  
and I feel that each one who participates in mak-  
ing such arrangements will be blessed of the  
Lord, for it is indeed His work.



## A GREAT EDUCATIONAL PROGRAM

Albert R. Bond, Editorial Secretary  
Education Board, S. B. C.

The tenth mid-winter conference of the Southern Baptist Education Association was held in Birmingham December 3-5. The date was correlated to the meeting of the Association of Colleges and Secondary Schools of the Southern States, December 1-2. A number of our Baptist school men attended both meetings. The program of our association was grouped around the idea of "Standardization". We consider this one of the most important educational gatherings ever held in the South, as far as Baptist school interests are concerned. We give in this issue two of the addresses delivered at this meeting. We hope to give others later.

For several reasons this meeting will rank as beginning a new era in Southern Baptist schools.

1. **EDUCATIONAL SOLIDARITY**—The Baptist school men of the South accept now as never before the unity of the entire Southern Baptist educational need and program. The day has passed for unwholesome rivalry among the schools. The sense of solidarity of school interests has come to the front. The progress of the denomination in education must be south-wide and continuous rather than individual and sporadic.

2. **APPROPRIATION OF DEVELOPING STANDARDS**—Southern Baptist educators have the noble ambition to make Baptist schools comparable in grade and efficiency to any other school. They are not willing to put a premium upon inferior work and yet at the same time they accept the fact that conditions in the South demand a flexible educational program that will be progressive in its standardization and sympathetic toward schools that are struggling with problems of equipment and endowment.

3. **RECOGNITION OF AN EDUCATIONAL CONSCIENCE**—Our educators are setting themselves, along with the various educational organizations, to the task of creating a vital and vitalizing conscience on education among Southern Baptists.

4. **STANDARDIZING CHRISTIAN IDEALS**—Southern Baptists have no inherent opposition to education under state control, but they believe that Christian ideals of character should enter into the school life in order that the eventuating product might be consonant with Baptist ideals. This is not to present a curriculum or college spirit inferior in quality to those presented by state institutions. It rather means a liberal education plus the Christian impact, impulse and inspiration.

5. **CONFERENCE COMMITTEE**—By unanimous vote the Southern Baptist Education Association appointed a Conference Committee which should address itself to the task of setting up a standardizing agency among Southern Baptists. The work of this committee is outlined by the following set of resolutions adopted by the association. These resolutions also look forward to a permanent standardizing agency which will have the approval of the denomination, through the official channels and which shall face the worthy task of bringing all of our schools to the measure of efficiency so greatly desired.

"Whereas, the establishment of the Baptist interpretation of Christianity throughout the world depends upon the education of the youth of this generation, fitting them to become the bearers of the Baptist message, and

"Whereas, no constructive program of education in the South today can be outlined without consideration being given to standards, publicity, current support, curriculum and control

"Therefore, Be it Resolved:

"First—That the Southern Baptist Education Association undertake, in conformity with its constitution and with the approval of the Southern Baptist Convention, to set educational

standards in harmony with the national definition of a standard college which is now in process of formulation, giving recognition and rating to those institutions which are approaching said standard.

"Second—That the officers of this association, acting in conjunction with the corresponding secretary of the Education Board of the Southern Baptist Convention, shall make overtures to the education boards and to the educational institutions under the direct control of the evangelical denominations of the South looking toward the adoption of identical standards and to consider the propriety of a joint participation in a publicity campaign which will unite the evangelical forces of the South in the effort to mould public opinion that the value of a Christian education will be made a definite conviction in the thinking of our Southern people, and that the editors of our Baptist papers be urged to promote the popular appreciation of our schools, avoiding whatever tends to divert attention from the important matter of intensifying the loyalty of our entire Baptist constituency to our educational program.

"Third—That the corresponding secretary of the Education Board be requested to act in conjunction with the educational agencies in the several states looking toward the working out in each state of a permanent program in which, during the period following the \$75,000,000 campaign, sufficient funds shall be secured for our colleges and preparatory schools in the form of current support to enable them to meet the standards which will be adopted.

"Fourth—That adequate emphasis shall be placed upon those courses of study which deal with the intelligent comprehension of the Christian religion.

"Fifth—That the legal control of our educational institutions should be vested in the denomination and that adequate safeguards should be thrown around the institutions so that at no time shall the radical action of a single session of the controlling Baptist body work harm to the institution.

"Sixth—That the corresponding secretary of the Education Board, the officers of this association, the presidents of the colleges, the secretaries of education and other representatives in the several states shall be urged to use every means available immediately to convince our people through articles in our denominational press (through bulletins, through public addresses) and through every effective agency whatsoever, that the supreme need of the hour is Christian education and the securing of a generous support of all our Baptist schools.

"Seventh—That in order to make effective the program of standardizing our Baptist schools, as set forth in the first resolution of this paper, the following shall be the procedure:

"That this conference herewith directs the appointment and organization of a Conference Committee of seven men to confer and proceed upon the business of working out a general scheme for standardization and promotion for all the schools, colleges and universities owned by the Baptists of the South.

"That the lines of procedure suggested to the consideration of this Conference Committee be as follows:

"(A) That it shall do its work under the auspices of the Education Board of the Southern Baptist Convention, which is requested to provide for its meetings and to defray expenses.

"(B) That the first essential step of the committee be directed to securing co-operation of the state education boards, commissions or departments of each state convention, in the general idea and purpose of such a standardizing and promotion organization for Southern Baptist schools.

"(C) That the organization to be taken into consideration by this Conference Committee should be of the nature of a permanent council or commission, consisting of practical and experienced Baptist educators, which is to be commissioned by the Southern Baptist Convention.

"(D) That the committee shall present at the Southern Baptist Convention in connection with the report of the Education Board a report of its work with recommendations to the Convention for authorization of such standardizing and promotion council and the recommendation that the Education Board be instructed to address its energies in co-operation with the Baptist state education boards to the end of providing money to enable schools to meet the requirements laid down for their standardization.

"(E) That it is the mind of this association that the proposed council to be established as above indicated will seek to conform in its standards for schools to the requirements of the state school system in each state and of the national standardizing and accrediting agencies.

"(F) That in fixing requirements of financial ability credit shall be given to schools for income other than from invested endowments.

"(G) That it is the ideal and purpose of the proposed scheme or standardization and promotion to attain the following ends:

"(a) The elevation of academic and cultural standards in Southern Baptist schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

"(b) The corollary of this goal, for which the council will fix the standard of requirements at an advancing rate, is promotion in patience and sympathy of campaigns for money to enable the schools to reach the standard set with a definite plan of increases in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

"(c) That these resolutions are not meant to give expression one way or the other as to whether individual Baptist institutions shall belong to other standardizing agencies."

Union, organic or otherwise, between the Presbyterian churches of this country does not seem likely of accomplishment in the near future. The committee composed of representatives of the five leading Presbyterian churches of the United States met last week in Richmond. There were between 25 and 30 leaders of these churches present. They engaged in a full discussion of the whole subject. The Northern Presbyterian Committee and that of the Reformed Church of America would consider nothing but outright organic union. The Southern Presbyterian Committee proposed the plan of regional assemblies, in which each church was to retain its autonomy, but were opposed to organic union. The United Presbyterian Church had already, by a vote of its Assembly, adopted the plan proposed last spring of a Federal Assembly, and its committee stood by this action. The result was that the various committees agreed to disagree, and to let matters stand as they are. The committee from our church will recommend to the next Assembly that the whole matter be dropped. In the discussion the fact was clearly brought out that all of these churches and others have now a very close and effective co-operative relation in the Council of the Presbyterian and Reformed Churches.

—Presbyterian of the South.

Rev. W. E. Loughbridge has accepted the call to West Laurel Church to succeed Pastor R. R. Jones who goes to South McComb.



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PREACHERS AND EDUCATION

With only five small institutions not reporting, there are a total of 2397 ministerial students at present enrolled in the various Baptist Educational Institutions of the South, according to reports that have just been made by the schools to the writer. Of this number 113 are enrolled in the institutions of Mississippi.

The reading public will recall the discussion in the secular press a few months ago inaugurated by the New York Evening Post, in which it was held that there was an alarming decline in the number of ministers being produced by the various denominations today, and various and sundry reasons were advanced as being responsible for this decline. The figures noted above seem to be sufficient refutation insofar as Southern Baptists are concerned of these allegations, for the number of ministerial students now studying in our own Baptist schools is much larger than it has ever been before. It is a matter of common knowledge among Southern Baptists that with the launching of the 75 Million Campaign, there came a general spiritual awakening of our people, one of the most visible manifestations of which is seen in the unprecedented number of young people dedicating themselves to some special form of Christian service. The ministry has had its share of the new recruits along with missionary work and other forms of service.

Of the southwide theological institutions, the Southern Baptist Seminary at Louisville reports 364 ministerial students, the Southwestern Seminary at Ft. Worth 242 and the Baptist Bible Institute at New Orleans 75. The total enrollment in the institutions for the various states exclusive of the three southwide institutions is as follows:

Alabama	67
Arkansas	60
Florida	21
Georgia	179
Illinois	18
Kentucky	86
Louisiana	46
Mississippi	113
Missouri	152
North Carolina	175
Oklahoma	64
South Carolina	126
Tennessee	176
Texas	320
Virginia	113

Mississippi College at Clinton reports 76 ministerial students and Clarke Memorial College at Newton 37.

FRANK E. BURKHALTER.

PROGRAM OF ANNUAL MEETING EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

December 14-16, 1921

First Congregational Church, Chicago, Ill.  
GENERAL THEME: "The Church and World Brotherhood."

Wednesday afternoon, December 14:  
2:30 o'clock

"The Federal Council is an Expression of Brotherhood among the Churches."

Rev. F. W. Burham, acting Chairman of the Executive Committee, presiding.  
Devotional Service.

Report of the Administrative Committee and of the General Secretaries.

Report of the Washington Office and the General Committee on Army and Navy.

Chaplain; report of the Chicago Office.

Report of the Board of Finance and the Treasurer.

Business.  
Wednesday evening, December 14: 8:00 o'clock  
"The Church and Inter-Racial Brotherhood"

(Report of the Commission on Negro Churches and Race Relations)

Mr. John J. Eagan, of Atlanta, presiding.  
"Inter-Racial Co-operation as a Practical Program." Address by Rev. W. W. Alexander of Atlanta, Director of the Commission on Inter-Racial Co-operation, and Bishop Robert E. Jones of New Orleans.

"What can the Churches Do to Promote Better Race Relations?" Discussion opened by Bishop George C. Clement, of the African M. E. Zion Church, and Miss Nannie H. Burroughs, Secretary of the Woman's Auxiliary of the National Baptist Convention.

Thursday morning, December 15, 9:30 o'clock  
"Personal Discipleship to Christ as the Basis of Brotherhood"

(Reports of the Commission on Evangelism and the Commission on Christian Education)  
9:30-10:30 Devotional service; business.

10:30-11:30 "How Can the Churches Work together in their Central Task of Evangelism?" Discussion opened by Rev. Howard Agnew Johnston, President of Chicago Church Federation.

11:30-12:30 "Is a more Unified Program of Christian Education on the Part of the Churches now Possible?" Discussion opened by Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education.

Thursday afternoon, December 15, 2:30 o'clock  
"The Brotherhood of the Churches in Local Communities"

2:30-3:30 Devotional service; business

3:30-4:30 "What Advantages are now Possible in Co-operative Service to the Community?" (Report of the Com-

mission on Councils of Churches.

The following is the thoughtful and felicitous wish of a great editor.

My dear friends

At this time of good cheer, when we are reminded of the countless blessings for which we are to give thanks to our Father in Heaven, my heart sings with gratitude to God for your fellowship, which is cherished more and more with the passing seasons.

My prayer for you, my friend, is:

That you may be so led by the Divine Spirit as always to discern His will in your life, and to do those things, and those things only, that are pleasing unto Him;

That you may dedicate, anew, every talent, divinely given, to the glory of the King;

That as you tread daily the paths of a troubled world, you may be given strength and wisdom and grace by the Master of men, who has promised to go all the way with those who obey Him;

That, through sunshine and shadow, you may realize evermore the blessed experience of His fellowship;

That, whatever the problems and perplexities of life, your faith may be fixed not in the wisdom of men, but in the power of God;

That through the coming months, spiritual and temporal blessings of the Father's own choosing may be vouchsafed unto you;

That you may be able, whatever your tasks and responsibilities, to say "I can do all things in Him that strengtheneth me."

Your comrade in service,

E. C. ROUTH

Baptist Standard,  
December 25, 1921-January 1, 1922.



N. T. TULL, Superintendent

Rev. W. H. Morgan of Leland has contributed two good books to the Library—"Visions and Voices, or Who Wrote the Bible," by Blanchard, and "Discipleship," by Morgan. Either of these books can be read in one winter evening, and they are both fine.

Holmes County Association contributed to the Library a colportage fund of over \$30, which was found to be in the treasury and not being used. We thank the brethren for the donation and will use it wisely.

The Library Committee has looked into the historical records of Mississippi College, and find many very valuable records. They will soon be placed in our Library, as was authorized by the recent Convention.

Miss Lackey, our Library Historian, is receiving a hearty response to her request for assistance in gathering Baptist historical records. Mrs. Dampeer, of Crystal Springs, has made further additions to our collections.

These long winter evenings furnish a good opportunity to read some of our good books. It costs you nothing but the postage. Write for application card and a list of the books.

The BYPU's of Texas are out to secure 10,000 new subscribers for the Baptist Standard in one day—January 22. How about the Mississippi BYPU's doing something like that for the Baptist Record?

We have in Mississippi 600 pastors, 10,000 deacons, 1,600 church clerks, 1,600 church treasurers, 1,000 Sunday School superintendents

800 W. M. U. presidents, 500 BYPU presidents, making a total of 16,100. If each of these would take the Baptist Record, and get one other person to take it, we would have a circulation of 32,200. Go to it!

In working for new subscribers, don't forget the importance of renewals.

One of our leading pastors has just sent in a large list of tithers. He wrote that he thought brother so-and-so had already sent it in. Possibly your list has not come for the same reason. Please look into the matter and see.

Brother A. H. Dale, New Hebron, was the first to send a subscriber on the "Every Subscriber win a Subscriber" proposition. You saw the little Supplement in your paper last week. Did you throw it away or use it.

Will you win one who hasn't been won? There is a special joy in putting the Baptist Record in some home where it has never been before.

An interested lady inquired at our office recently as to how long the Tithing Campaign would last. Our answer was, "Until Gabriel blows his trumpet." To think of our effort to enlist Tithers as having an end would be like thinking of our effort to save the lost as having an end. As long as there are lost ones to be saved there will be a need for Tithing, so why talk about the Tithing Campaign coming to an end. It is on for the balance of the time.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STAFF OFFICERS

President—MRS. A. J. AVEN, Clinton  
 Second V. President—MRS. M. F. DOUGHTY, Shaw  
 Third V. President—MRS. C. LONGEST, University  
 Fourth V. President—MRS. JEFF KENT, Forest  
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg  
 Sixth V. President—MRS. R. L. BUNYARD, Summit  
 W. M. U. V. President—MRS. A. J. AVEN, Clinton  
 Rec. Sec.—MRS. P. I. LIPSEY, Clinton  
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson  
 College Correspondent—MISS MARY RATLIFF, Raymond  
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg  
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson  
 Mission Study Leader—MRS. H. J. RAY, Grenada  
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian  
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson  
 White Cross Work—MRS. HENRY F. BROACH, Meridian  
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson  
 Treasurer—MISS M. M. LACKEY, Jackson  
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

## CHANGE IN CONSTITUTION

At the meeting of the State W. M. U. Executive Board a change was suggested in our Constitution, Article 8, which now reads as follows: "The Executive Board shall be composed of the President of the W. M. U. Convention, The Six Vice Presidents, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, Margaret Fund Trustee, Training School Trustee, and six members residing near headquarters."

The change that will be asked for at our State Meeting April 11-13, is as follows:

Last clause of above to read: "And six members, one from each of the six Districts of the State."

Sisters please be ready to vote on above when the matter comes up.

## FROM A FRONTIER MISSIONARY

My Dear Mrs. Carpenter:

Your kind letter received tonight together with the three dollar check for which we are very thankful. We used the ten dollar check you sent us on our little boy's teeth. They were in bad condition some having abscessed and he was suffering with toothache. He was so proud to get them treated. We had really neglected him through lack of funds. He is such a sweet Christian boy, he tithes every cent of money he gets, be it ever so small, and he never wanted anything had enough to spend his little tithe money.

Indeed we will get much good out of the box of goods you dear people sent us. It has encouraged us and will greatly help us to press forward to the work. Mr. Black has improved some and hopes to be able to take up his work again soon though his side is still very sore. Owing to his sickness this fall, we especially feel that the box has been a great blessing.

Hoping to hear of you and your good people again, I beg to remain,

Sincerely yours in His service,

MRS. N. BLACK, Pride, La.

For the benefit of those who have responded so beautifully to our call for help for the Graham family in Cedarvale, New Mexico, we want to say that the boxes have been received, and we will shortly give on this Page a letter of appreciation from them.

At the close of the Wednesday program of the Week of Prayer, which by the way was given by the Y. W. A.'s, there were two volunteers for Service, at the 2nd Church, Jackson, last week. May there be many more volunteers over the State as a result of this week's program.

Responses are coming to our call for White Cross expense fund! but many more societies will respond we know. This is important right now. The material is badly needed by one of our Hospitals in China.

Does it pay to teach children their duty to God? Read the beautiful little letters below and judge for yourself.

Dear Brother Pastor:

About one month ago we—Charlie D. and I, decided we wanted to join the tithers.

We made little books and divided the small amount we had. We placed our part on one page and on the opposite page we placed the Lord's. Nine tenths on our side and one tenth on the Lord's side. It is a VERY SMALL sum but we desire to make it more each year as we grow older.

Our Daddy buys all we need and as we go to school we do not make much money.

This morning at worship we prayed that the people would be honest with God and that the Southern Baptist Convention would get the 500,000-tithers.

Your little friend,

MARGUERITE

Dear Brother Pastor:

I am sending eight cents and Marguerite is sending six cents of this money. Use it any way you may think best but we would like you to send it to Miss Fannie Traylor so she can put it with the Sunbeams' money. We would all like to shine like little Carolyn.

Your friend,

CHARLIE D.

P. S. I am nine years old and Marguerite is ten.

W. M. U. Page

Moriarty, N. M.  
Dec. 5th, 1921.

Mrs. Guy Waldrup,

Merigold, Miss

Dear Sister Waldrup:—

Your letter came just to-day and I will hasten to answer you, am so sorry for the delay in acknowledging the receipt of the other things and as usual we had so many things on hand a meeting off twelve miles and the children in school so we had to drive back and forth each day, I was with the good people at Barton mission for fourteen nights and you know that was about all we could do. Mrs. Duncan went each night for the music and personal work.

We are not able to tell you how we did appreciate the good things that your association sent to us and you know that I really do believe that God had to do with the selection of the many good and useful things for myself and family, we will not soon forget the time we came to open the box. The children wanted us to wait till they returned from school which we did and then we stood around and looked on while Mrs. Duncan and I decided whose the article was and each had a place to put the things belonging to each one and a happier lot you could not imagine. So after the box was emptied we gathered around our little circle and had prayer to God for His goodness and mercies to us and for His choicest blessings on each society and organization as well as each person who had to do with the box or money or things sent later.

Now we want in this way to ask that you convey to each one our sincere thanks and wish that God will bless and prosper each one. We wish that we could have the privilege of saying this to each one in person. Even my baby boy prayed as did each one and thanked God we had circle or chain prayer as we have so much in our evening devotions again I want to thank you all. May God Bless you.

A. L. Duncan

Mrs. A. L. Duncan

## Y. W. A. OF "HOUSE BEAUTIFUL"

The joyful, happy sister spirits from all over our fair Southland have already assembled in the "House Beautiful", for the session of 1921-22, and how our hearts have rejoiced together that God has called such a representative group to "study that we may serve". Besides our ac-

tual class work, which requires diligent, concentrated application, we study methods of working with and for people, and the actual principles of organized W. M. U. work through the medium of the Training School Y. W. A. to help each other realize the ever increasing importance of this organization to our church, our denomination and for the advancement of Christ's kingdom.

The Training School Y. W. A. has been thoroughly organized, according to the Circle Plan. Last year it was rated as a standard Y. W. A. and this year we are striving to reach the same goal. A beautiful recognition service was held at the beginning of the session for all of the new members. At the close of the service all the members, new and old, holding lighted candles, joined hands in a circle about a large lighted candle, the symbol of the Light of the World, thus pledging anew our allegiance to Jesus, that we may help make the Light shine throughout the world.

We have seven circles, with eighteen members in each and all named for our missionary leaders. The Heck Circle is led by Miss Bessie Trevett of Virginia; the Ray, by Miss Annie Banks of Virginia; the Love, by Miss Sarah Gayle of Kentucky; the James, by Mrs. K. R. Germany of Alabama; the Gray, by Miss Effie Rore of North Carolina; the Mallory, by Miss Mary Walters of Florida; and the Judson, by Miss Margaret Sharp of Mississippi. Each circle has a secretary-treasurer, and the general committee; programme, personal service and poster. Attractive posters are always used, and are one of the most helpful means of presenting the needs and arousing enthusiasm to meet that need.

We have four meetings each month, two of the Y. W. A., one a business meeting and the other a Missionary program, following the topic in Royal Service, presented by one of the circles. The circles have two meetings, at which time we study the Year Book, supplemented by the Manual of W. M. U. Methods. After Christmas, we are planning a Mission Study Course, using Baptist Achievements as a text book. All of the meetings are opened with a devotional, led by different members of the Y. W. A.

We have many unusual opportunities for our personal service, as we go out on our field work, among those who need someone to point them to Jesus, or just a word of sympathy and love. In addition to the pledges to the 75 Million Campaign, which were paid through the home churches, the Y. W. A. gave last year about \$610.00, and this amount was credited to the W. M. U. of Kentucky.

To the Y. W. A.'s all over the Southland, we send love and greetings. We do not know you personally, but we know you are striving to fulfill your part of our Master's program that all the world may know Him. Do not forget we want many of you to share with us the Training School Y. W. A. (and if the Master calls, turn your face toward the "House Beautiful" and your heart will be filled with joy and praise, as through study and prayer you seek to realize the meaning of our Auxiliary Watchword, "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness and the stars for ever and ever."

ELEANOR M. DECKMUR,

Publicity Chairman of the Y. W. A.  
Louisville, Ky. November 29, 1921.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### TITHING HONOR ROLL 190% Tithing B. Y. P. U.s

Aberdeen Juniors  
Terry Seniors  
Hickory Juniors  
Okolona Seniors  
Brookhaven Juniors  
Louisville Seniors  
Baldwin Juniors  
Columbia Juniors No. 2  
Yazoo City Juniors  
Grenada Juniors  
Grenada Seniors  
Brookhaven Intermediates

The Artesia B. Y. P. U. rendered an interesting program Sunday evening at their regular meeting and the attendance proved to be larger than usual. Mrs. J. E. McIlwain was the leader for the evening and the entire program proved to be in keeping with her ability as a leader and the valuable assistance given by the members of Group No. 2.

The regular election of officers was postponed Sunday evening Dec. 25th until Sunday night's meeting and at which time this business was taken up and the following officers elected for the ensuing term:

Mr. J. W. Halbert, President;  
Mr. P. K. Patterson, Vice Pres.  
Mr. J. E. McIlwain, Sec'y & Treas.  
Mrs. L. M. Roberts, Captain Group 1  
Mrs. H. Y. Walker, Captain Group 2  
Mrs. F. M. Ragedale, Captain Group 3  
Mr. Howard Patterson, Captain Group four.

The committee having in charge the social feature of the Union is reported to be busy and the members are looking forward to the social that is being held in the near future.

Artesia, Miss. Jan. 4th 1922.

### PORT GIBSON ORGANIZES AN INTERMEDIATE BYPU

One of the best BYPU pastor's in the state is Bro. S. P. Morris pastor of the Port Gibson church. Bro. Morris is thoroughly interested in his young people and of course as a result the young people are ready and willing to do what ever he asks them to do. He is his own Leader of the Junior Union, not willing to give it up to untrained hands, and now since they have an intermediate union he is to be the Leader of that until a Leader can be secured. There is always a way to have a BYPU and to have a Leader if you have to be it yourself. The Intermediate union will meet every Friday evening at six thirty the Juniors will meet at their regular time, Sunday evening at six thirty. The Intermediate union was organized with two groups with the following officers: President, Vernon May; vice-president, Prentiss Davis; Secretary, Cecelia Ross; Cor. Sec., Deval Trim; Chorister, Undine Primrose; Librarian, Mary Belle Stamps; Treasurer, Edwin Loftin; Group captains, Cecelia Ross, Deval Trim; Pianist, Lucile Loftin.

The Junior union was reorganized with two groups with the following officers: President, Alma Martin; vice-president, Bowen Morris; Sec., Doyle Fife; cor.-sec., Camille Ross; Librarian, Wm. Clinkskales; Chorister, Lovett Gentry; Treasurer, Lucile Gentry; Pianist, Madge Brooks; Alma Martin.

All the committees were appointed that are required in the Standard of Excellence and therefore the first three points of the Standard attained. Bro. Morris thinks there will be no trouble in bringing each of these splendid BYPU's up to A-1 Standard. There are several in the unions that play different musical instruments, and they are planning to organize an orchestra, and may attend and furnish some of the music for the convention for District Six that meets at Liberty in June.

### TO PASTORS AND YOUNG PEOPLE AND ADULT SUNDAY SCHOOL CLASSES

When you read this, there will remain four Sundays in which to plan for representation from your class at the great Southwide Conference in Mobile Feb. 7-9.

There will be a great crowd there, great enthusiasm and much constructive work.

Be certain to write in advance 223 Be certain to write in advance for your reservation if at hotel to Mr. L. D. Dix, if at residence to Mr. Joe C. Montgomery, and be certain to get a certificate when you get your ticket.

#### HOTEL RATES

BATTLE HOUSE.—Single rooms without bath, \$2.50 to \$3.00; Private bath \$3.50 to \$5.00; Con. bath \$3.00 to \$4.00. Double rooms without bath, two persons \$4.00 to \$5.00; 3 persons \$6.00 to \$7.00; 4 persons, \$8.00 to \$9.00; 5 persons \$9.00 to \$10.00; Private bath, 2 persons \$5.00 to \$8.00 3 persons \$6.50 to \$9.00; 4 persons \$8.00 to \$10.00; 5 persons \$10.00 to \$12.00. Con. bath \$5.00 to \$7.00.

CAWTHON.—Single rooms without bath, \$2.00 to \$2.50; Private bath \$3.50 to \$5.00; Con. bath \$2.50. Double rooms without bath, \$3.50 to \$4.00; Private bath, \$4.50 to \$6.00; Con. bath \$4.00.

BIENVILLE.—Single rooms without bath, \$1.50; Private bath \$2.50. Double rooms without bath, 2 persons \$3.00; 3 persons \$3.75; 4 persons \$4.00. Private bath, 2 persons, \$4.00; 3 persons \$5.25; 4 persons \$6.00.

ST. ANDREYS.—Single rooms without bath, \$1.25; Private bath \$2.00. Double rooms without bath \$2.00; Private bath \$3.00.

SAVAGE.—Single rooms without bath, \$1.50; Private bath \$2.50; Con. bath \$2.00. Double rooms without bath \$2.50; Private bath \$3.50; Con. bath \$3.00.

WINDSOR.—Single rooms without bath, \$1.00 to \$1.25; Private bath \$1.50. Double rooms without bath

\$1.50 to \$2.00; Private bath \$2.00 to \$2.50.

### CANTON BYPU ELECTS NEW OFFICERS

Miss Mary Farrell, reporter of the Canton BYPU sends in this report of the election of new officers of their senior Union: President, Earl McKay Vice-pres., Elizabeth Nutt; Secretary Neta Willoughby; Cor.-sec., Nell Walker; Treasurer, Annie Kealhofer; Librarian, Harlan Wallace; Musician Sallie Tucker; Chorister, Irene Morgan; Reporter, Mary Farrell; Group Leaders, Lem Pittman, Lillian McIntyre, Burton Hollinsbe, Bertha McKay.

This is one of the most thoroughly organized BYPU's in the state, and we say "amen" to what Miss Farrell says which is in part, "With our new force of officers we are expecting to accomplish more than we ever before, and we are sure that before very long we will have one of the most wide-awake unions in the state."

### A VISIT TO PATTERSON

It was the privilege of the State Secretary to visit the church at Patterson and address the young people of the church. It was raining so we did not have the attendance we would otherwise have had, but the young people in attendance were bright faced boys and girls who listened most intently and seemed to appreciate what was being said. They have no BYPU there, but will organize right soon. Though just a few in number they have the possibilities of doing as intensive work as any band of young people anywhere, and look forward to hearing from them, believing that they will do a good work when once they get started.

### CLARK COLLEGE

We were glad to have a letter from Miss Agnes Gardner, one of our best Junior Leaders who left us last year for some work in the Baptist Bible Institute. Miss Gardner was leader of the Junior union at Dixon before going away. She is back with us now, and is writing from Clark College. The BYPU at Clark College is doing splendid work this year under the leadership of Mr. Grady Dorris the president of the union. Miss Gardner is the Cor. Sec. and Miss Mabel Nicholson the Recording Sec.

### THE NORFIELD BYPU SENDS BOXES

Miss Edith Douglas, the interested leader of the BYPU of Norfield writes an interesting letter telling of the work of the BYPU there. Among other things, she says that the BYPU packed two boxes and gave them to the poor Christmas. They have the right spirit, and after all, what is life for if it isn't to be lived for others. It is the happiest part of life anyway to the Christian, to know that you have made somebody else glad.

### REPORTS! REPORTS! REPORTS!

Reports are coming in now for the fourth quarter of 1921, and some

mighty good ones among them. As soon as we feel that they are all in we will publish the Honor Roll of A-1 unions for that quarter. See that the report from your union is sent in right away.

### VICKSBURG RECEIVES BIBLE READERS CERTIFICATES

Mrs. Joe Fox, Sec. of the B. W. Griffith union First church Vicksburg sends in a list of seven names of those having completed the Bible Readings for two consecutive years. They have been awarded the Bible Readers Certificate from the Sunday School Board in recognition of the work.

### EVERY ONE OF YOU

Upon the first day of the week let every one of you lay by him in store as God has prospered him. 1 Cor. 16:2.

Paul was writing to the church at Corinth about a collection that he deemed it needful that they take up; and it seems that the members of the church recognized the necessity of it also.

Now the apostle gives them definite plans for raising this money. First the time; every week. Then the amount they were to lay aside was to be determined by the prosperity; as God had prospered them. No definite amount stated, but according to God's blessing.

The burden was not to fall on just a few members of the church, but note that he says, let every one of you, no one left out, but he places the obligation on each one alike. Paul did not want to slight any one, but his real purpose and desire was to get each member of the church to realize a personal obligation to and in all the activities of the church.

In Cor. 9:7, he says: Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for the Lord loveth a cheerful giver. He is here stressing the same idea that every member is to help in all church work.

Many of our churches are struggling with financial problems, and many of our pastors are poorly paid, because so many of the members of our churches are not contributing anything to the expenses of the church, and many who do give do not give as God has prospered them, but give a pittance of abundant blessing.

According to the Book, no one should want to belong to the church, and enjoy its benefits, without helping to support it, and no Christian should be satisfied to have no part in the preaching of the gospel "in the regions beyond."

It would mean the dawning of a new day for the Kingdom, and the prosperity of all our churches if all our people would do what God says for them to do.

Now brother when God said: every one, he meant you. Will you begin now to heed His call and purpose in your heart that from now on you will express your appreciation of His blessings by giving of your means for the support of His cause?



# THE STRANGERS WITHIN OUR GATES

Tessa W. Roddey

We are impressed as never before, as this new year comes in, with the multiplicity of duties needing the labor, time, thought and prayer of Christians, but it seems to me the most urgent and vital need is the bringing into God's Kingdom of the thousands of New Americans along the length and breadth of our Southern Baptist Convention. We need the resourcefulness, industry, intelligence and worthwhileness of these people in the national condition, and they need us as friends, neighbors, and need our Christ as we know His through the redeeming power of His blood.

In considering these people we need definite purposes, plans, and information, and definite equipment. As I have studied and worked along the new peoples in our country for several years—among the Italians, Cubans and Mexicans in Florida, the Sardinians, Sicilians, Syrians and Greeks along the Gulf coast, and among the Syrians, Greeks and the few Egyptian Jews in Jackson, Miss., I feel that I have some information, (gotten at close range, by visiting in the homes, in the places of business, knowing the family—living, and conditions, and studying the needs along many lines), that you might like to have to enable you to help them to know Jesus, you might be able to help them to understand law and customs and our business ethics.

The highest intelligence and types may be found among the Syrians and Greeks, and Bohemians, and many of them have been fairly well educated in their native country. These are easily taught, and amaze the teachers by their readiness and capacity for education.

We have in our convention territory about three hundred thousand Syrians, Greeks, and Bohemians, and Egyptian Jews.

Most of the seeming lawlessness is caused by ignorance of our law, and language, and the general tendency of our officials to think more of the emoluments, (bribes, grafts, etc.) of their office, than of the laws of our country. Playing on the ignorance of these people, and their lack of knowledge of language and of our technical legal terms, they manage to carry on a lucrative business collecting "tax" from them for the sale of various and sundry commodities the sale of which is strictly forbidden by our laws. There are men calling themselves Christians who will utterly condemn these men for breaking our laws, who have never gone out of the even tenor of the way to help them to understand either the law or the language.

The women are clean, industrious, progressive, and eager to learn to be guage and customs, and eager to be friends and neighbors. As to equipment, we need school books, Bibles, and songs and posters, and pictures, and many illustrated books and lessons. The women are not accustomed to reading, and so they should have large print. Especially is this true of Bibles. Songs help wonderfully, and music, and recreation must play some part in the teaching.

Children are eager and responsive to teaching and especially to songs, and music. Music attracts and entertains.

We can teach the women nothing in the way of handwork, sanitation, cleanliness, hygienic living etc., as they seem to understand much more about all that phase of education than the average native. They need to be taught our language, our customs, our open complete Bible, and business methods, and citizenship.

As to beginning the work in a new place: I go to the door and knock and when the lady of the house comes out I ask her if she would like to know our language and have something of our educational methods, law, citizenship etc. I tell her that we like her and like her people and see their industry and worthwhileness with pleasure and appreciation, and she usually invites me in, and we talk a bit, and soon a time and teacher is arranged for, and she begins to study the First Reader, write, and in a little while gets to numbers, and spelling. As soon as she begins to read a bit nothing can stop or halt her zeal to learn. She will have some one teach her, and soon she will come to the "Mission" to be taught.

Same way with men, and boys, and young women, as all who begin are eager and enthusiastic to press on to writing, reading, and especially figuring. They bring their children and great work may be done then by kindergartens, and story hours, songs, sun beam bands, etc. The men are eager to be taught to write their own business letters, and especially to be able to read writing in our language.

The friendship, cordiality, neighborliness, and especially the scripture teaching appeals to all. We give a Bible as soon as one can read in two syllables, and we leave song books in their homes and place magazines, and posters, etc. in the homes, and in the "Mission" in easy access.

And now let us consider the present stage of the finances of all the Boards but especially The Home Board under whose auspices the work among the foreigners is done, and let us as church members and Christians not sit and wait for some salaried worker to come along to teach these people, but let us see our opportunity to serve Him who did so much for us (you know we are saved to save others) and we have the greatest opportunity for real service for our Christ any people have ever had—just to go down the street a bit and tell somebody about Jesus, and help them to read the Word. Is it not wonderful, this great challenge to our faith, and to our dependableness as Christians? How will you answer?

We have had no trained worker with us—we have had just the Christ who promised to go with those who would keep His commands, and we are winning wondrously. Praise and honor give to His holy name. What we have done you can do—go out and find them and win them for Jesus.

And now two or three heart throbs: A young woman came from Athens to live with her sister, and she could converse with just three people, could not read a paper, hear a sermon, hear a prayer, or greet a neighbor. One

day a worker for the Christ went in and found her, and after very labored effort to make herself understood found that they were willing to study, eager to study, and later by conversation with the man of the household, who had more of our language and could be understood, arrangements were made for a time and teachers, and two women will teach in that home, one going for two hours each Tuesday, and another two hours each Friday, and soon she can come to the mission and sing and think what the enlarged circle of friends will mean to her.

A woman who had begun to study under a missionary in her land, and who realized that she had not obeyed her Christ either in command or example in the keeping of His great ordinance of Baptism, felt that she was in error, and came to this country hoping to be helped to understand the truth, waited nine long years for some one with the impulse of Christianity and love to go to her and teach her to read and give her The Word of God, and invite her to church, and she is now so happy in her new life. A young woman who had been under

the the influence of a native missionary, and who had been told about our country, our Christianity, and our love came here with no knowledge of our language, and waited ten long months before some one found him with olive and God's word. And Christians were living actually in a stone's throw of his home.

They have no word of our language, and much of our denominational doings are confusing to their limited perceptions, but they are so eager, so appreciative, and so intelligent, and Jesus has told us what to do for them. What are we doing?

Do not think you need expensive equipment, teachers, place, etc., to enable you to begin. We worked in the homes many months, and waited for the way to open for a "Mission" and now we are rewarded by a room in a brick store building that is not so large, but it has room for our pupils with exception of about seven who are being taught in the home until they can come to the Mission. Our Mission opens on a street near the homes and stores of several families, and the children of these families come in for songs and stories, and this writer hoped for some one to

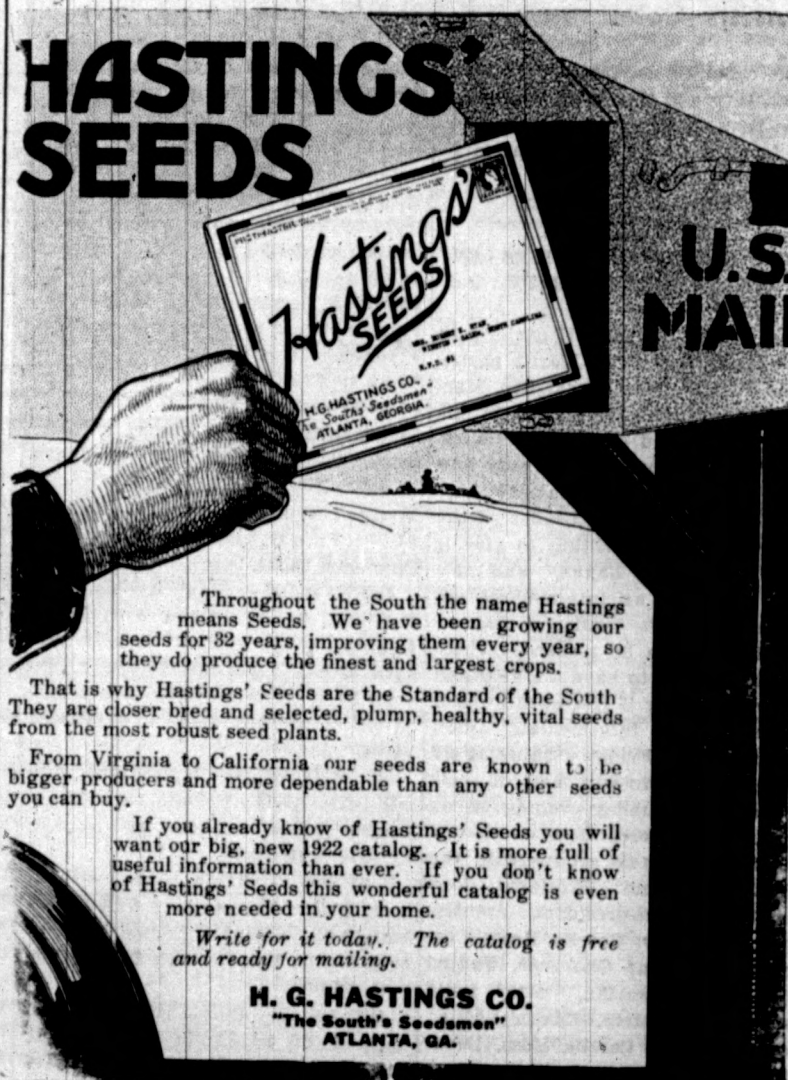
## Bill to Regulate Tobacco Sales

80 LINE TOBACCO POEM

OTHER LITERATURE, 10 cts.

B. F. Wampler, Carthage, Mo.

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If you already know of Hastings' Seeds you will want our big, new 1922 catalog. It is more full of useful information than ever. If you don't know of Hastings' Seeds this wonderful catalog is even more needed in your home.

Write for it today. The catalog is free and ready for mailing.

**H. G. HASTINGS CO.**  
"The South's Seedmen"  
ATLANTA, GA.



catch a vision of opportunity for work among the children. A room, a few tables, chairs, and a good light for the night classes, and plenty of willing workers. You do not need money, trained teachers, expensive equipment but you do need obedient spirits, willing minds, loving hearts, and plenty of hymn books, Bibles, and a musical instrument. We have no instrument yet, but hope for one soon.

The young people of the church are helping wonderfully. All classes have sufficient supply of teachers. The work is under the auspices of Second Baptist Church, and the room is rented by the church, and the new people find pleasure in caring for it, and in enlisting students. We vary lessons, and use devotionals, posters, scriptures verses, sentence prayers, and simple songs.

The Mission is open Tuesday, Wednesday, Thursday and Friday from 2 to 4. And Tuesday, Thursday and Friday from 7:30 to 9:30. This leaves Monday for the W. M. U. and allows all to go to prayermeeting Wednesdays. All the directions needed may be found in Matthew 28, 19 & 20. Jackson, Miss.

## Mississippi College News

### MISSISSIPPI COLLEGE

Clinton was a very lonely town during the holidays, because so many of our College girls and boys were away visiting homefolks and also because a number of our town's people were away visiting friends and relatives.

We really had a merry Christmas, and we trust that all enjoyed the sacredness of our Lord's birth. Ministerial students who are here in college, I want to thank the T. E. L. Class of Jackson for the many nice presents that they sent our children through our beloved Mrs. A. J. Aven who is president of the W. M. U. here at Clinton. These nice gifts added much to the joy and delight of both parents and children. Also I want to thank the good people of Clinton and elsewhere for their nice gifts, and remembering us with their gifts. We all thank you again and again.

The attendance at church during the holidays has been small, but the worship has been fervent and sincere. Our ex-pastor, Dr. Zeno Wall, always had an inspiring message for his people and we always felt that he was God's man.

Our pastor employed part of his time during the holidays performing marriage ceremonies.

Some of Clinton's young people decided to always remember the holidays of 1921, by getting married. We wish them all a happy life.

Back to our subject. Clinton has a very strong church; its membership being composed of the town's people and most of the student bodies of both Hillman and Mississippi Colleges. All of the Hillman students are now professed Christians and almost all of Mississippi's students are professed Christians. The accessions to the church grow from time to time.

Besides a strong church, Clinton has four active B. Y. P. U.s, which are

doing a splendid part in training young men and women for Christian leadership. Of course these B. Y. P. U.s are composed largely of Hillman and Mississippi college students; therefore these auxiliaries of the church are maintained largely by the colleges.

Beside the B. Y. P. U.s, Clinton has one of the best Sunday Schools in the state. It has a very strong faculty; a very strong and efficient superintendent, and a strong student body.

The Sunday School faculty is composed largely of Hillman and Mississippi College literary teachers: these giving to the Sunday School an excellent train of efficient and consecrated teachers.

Brother Godbold, the Banker is a splendid business man, and just as good, when it comes to serving his "Master". The Sunday School is growing splendidly under his leadership. May other business men see the vision of service and give God their best, as this our brother is doing.

Clinton is one of the purest and cleanest towns in the South, and if your boy or your girl is safe anywhere, it is here. If your son or your daughter leaves Clinton without finding the Christ, they will have found out the truth that there is a real Christ and they will then carry with them through life a different idea about Jesus. They will have seen a vision that will follow them through life, or will ever stand before them—a vision of the Christ.

Both Mississippi and Hillman Colleges have resumed work again and the professors are fast making us forget the good times that many of us enjoyed during the holidays by informing us that we have just one more week, and then we shall be weighed in the balance of knowledge. We hope we shall not be found wanting.

Practically all the boys have returned to college, and have taken up their work with new zeal and enthusiasm. We believe that the year 1922 is going to be the best college year in the history of the grand old institution.

Our good people have found out that Mississippi College has no superior in the state, and further, because of the good morals and Christian influences that exist here, our state schools are losing students, who are Mississippi College's gain. Thank God for Mississippi College and Clinton.

T. G. Craft, Correspondent.

## East Miss. Dept.

### MATHISTON AND FELLOWSHIP

I have given up the pastorate of Mathiston Church, Webster County, and Fellowship Church, Choctaw County, preaching my last sermon the second Sunday. For eight years I have been with these good people as their pastor, and they have treated me better than I deserved. It was with regret that I gave them up. Both churches gave me a unanimous call to continue with them but God sends me elsewhere.

I leave these people with the very best feelings of love and respect. No cross or unkindness on either side. During all the eight years of my pas-

torate there has been perfect harmony. The church would undertake most anything suggested. During the whole time there has been a slow but sure growth. From \$200.00 for one-fourth time when I went there it grew to \$400.00 for one-fourth time this year. The house of worship has been improved. Concrete steps and walks and electric lights are added. The church went over its subscription allotted in the 75 Million Campaign. The membership has grown and so has the spiritual power. The Sunday School and B. Y. P. U. are doing well.

I wish I could call by name here all those faithful friends I leave behind up there, but space would not permit, but the last one of them in both churches has done his part well. I pray God's choicest blessings upon them. May the good Lord send them a good pastor to lead them to greater things for His glory.

### NOTES AND COMMENTS

Rev. W. Rufus Beckett will be on the field as pastor of Philadelphia by January 1st, 1922.

Rev. Thos. J. Blass is highly pleased with the reception given himself and family by the good people of Whistler, Ala. He has found a people responsive and helpful.

Rev. Walter Jones of near Union has decided to go to Arkansas to labor for his Master. We wish for him a great work in his new field.

Rev. A. N. Thomas of near Philadelphia will serve the following churches next year all in Neshoba County: Fellowship, Herbert, Mt. Olive and Mt. Pleasant.

Rev. J. E. Breland has moved from Union R. 3, to Shamberville, Lauderdale County. He will serve the same churches as this year.

Next year the writer will serve Neshoba, Ebenezer and Deemer churches in Neshoba County, giving up Mathiston, Fellowship and Beulah.

Rev. E. C. Hendrick will leave for his new field of labor next week. He will live at Sandersville and serve Sandersville, Heldberg, Oak Grove. He has done good work in Neshoba County as elstment worker and leaves many friends there who wish him well in his new field.

Philadelphia lost a good member in the person of Bro. W. F. Cole who died December 16th. He was 76 years old and a good man. His funeral services were conducted the 3rd. Sunday by his former pastor, Rev. P. S. Rogers of Ackerman.

R. L. Breland.

### OKOLONA

On the evening of January 3rd, Rev. and Mrs. W. A. Sullivan entertained the membership of the Baptist Church at Okolona at a reception at the Pastorium. In the receiving line with the pastor and his wife were the leaders of the various departments of the church.

The parlors and dining room of the

pastorium were attractively decorated with ferns and flowers.

The young ladies of the E. Y. P. U. presided at the Guest Books and in the dining room, while members of the W. M. U. entertained the guests. The occasion was one of pleasure and profit to all.

Reporter.

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We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report how a winter plants are matured. Our plants mature 15 to 20 days earlier than hot bed or house grown plants. You may plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, by mail prepaid: 100 for \$1.00; 500 for \$4.75; 1000 for \$9.25. By express, charges collect, \$2.25 per 1000, cash with order.

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## Banking By Mail

Uncle Sam's mail makes it just as convenient to carry your bank account with this bank as it is for you to transact any business in your nearest town. Hundreds of people from all parts of Mississippi believe that it is a good idea to carry a part of their funds in this—Mississippi's largest state bank—where every dollar deposited is guaranteed against loss under the State Guaranty Law. 4% Interest for Your Surplus Funds or Savings.

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# TWENTY SIX YEARS EXPERIENCE IN TITHING T. J. Moore

About twenty-six years ago, after a prayerful study of our financial obligations to God, wife and I decided to set aside for Kingdom uses, as we came into our hands, one tenth of all that might accrue to us. Rev. R. A. Condon, who was in our home quite a good deal about that time, had much to do in leading us into this decision.

We went into it without haste and with a deep-rooted determination to practice it to the end of life. We were "hard up" having a small income and five little girl children. Our plan has been to keep no books on the tithe. Instead we got a purse and labeled it "The Lord's Purse." The wife had the keeping of that purse and every time any money from any source comes into my hands she receives the tenth and places it in that purse. From that purse we pay our Kingdom obligations into our church at each of its regular services. We are very scrupulous at two points: First, we set aside the Lord's tenth first. Before any is spent for anything, making it the "first fruits of all things increase" (Prov 3:9) Second, we put it all in the "whole tithe," not shaving it any at all. (Mal. 3:10)

I gave, in an article last year, some instances in our experience showing that the nine parts will go further than the ten parts untithed. One of the instances occurred soon after I began tithing while I was living in Carthage, Miss., and was as follows: I owed bills at the two drug stores in town amounting to \$15.00. One of them was owned by a Presbyterian elder whose bill was \$8.80. The other was owned by a Methodist steward and his bill was \$6.20. I came in from a church on the day I expected to pay them—and they were all the bills I owed—with only \$15.00 when I expected to have received \$30.00. Being very anxious to settle these two bills and having just enough to pay them by not setting aside the tenth, I suggested to my wife that I pay these bills and take the tithe for this \$15.00 out of the next money that should come in. She said, "No. We promised to make God first. You give me the \$1.50 belonging to God and take the balance and pay as far as it will go." I handed to her the \$1.50 and started up town with the \$13.50. Having the bills and knowing the amounts I went to the Pres. elder, handed him the bill with the \$8.80. He marked the bill paid, and pushed back across the desk \$1.80 with some words of praise for my work and asked me to receive it as a gift and token of his friendship. I thanked him and went to the other creditor. I handed him the bill and \$6.20. He marked it paid and passed back to me \$1.20, as he made use of almost the same words as the other. So I went home with both bills paid and some money on my pocket. I lived in that town seven years, made accounts with these men every year I was there and this is the only time

either of them ever made a direct donation to me during my residence in the town. It was no accident.

I am thankful to learn of the large number of our brethren and sisters who are becoming tithers. Let me say to each of them who may chance to read this that it will take very persistent effort, much prayer and constant watchfulness to make you stick to it for the first year or two, but I assure you that the longer you practice it the more you will like it.

## SHORT TALKS ON THRIFT G. T. Howerton.

Lets make a few New Year Thrift Resolution. It will do us no harm, and it may do us much good. Its better to begin and fail than never to have begun. Suppose for luck, we make it seven. These should help us to get the vision that THRIFT means far more than the right use of money. Real THRIFT is the real warp of CHARACTER. But lets have the resolutions—

### 1. I Will Not Waste.

Once I read a proverb which said, "Waste not, want not." Another time I read how Jesus fed a multitude of folks from some small fishes and bread loaves, and when all were filled he asked His Disciples to take up the fragments, "that nothing be wasted." When a mere child I heard a sermon from the text, "Despise not the day of small things." So, "I will not waste" fits into all these.—I will not waste my time out of which all things are made which are made by me. I will not waste my money which is the life stream of all my activities. Lots of folks in This Year 1922 will tell me to "buy." They will print it in Big Caps and put it on big boards. Just yesterday I saw a B's Board telling me to buy "aspirin" if I had an ache or pain, and that a few cents would buy 20. But I must not waste even a few cents, and all money which goes for "aspirin" is worse than wasted. Then I saw another big board which said buy Coca Cola—in Bottles—only 5cts. But as that 5cts would be worse than wasted I must not buy even one bottle.

### 2. I will work diligently.

"Six days shalt thou labor and do all thy work" is in a very Old Book, and the same volume says "seeest thou a man diligent in business he shall stand before Kings." I will just put these two "texts" together, and make me a thrift resolution, and then live by it.

### 3. I will practice "early to bed and early to rise."

I recall what Ben F. said about that. I recall that the women who were first at the tomb of our Lord went very early "while it was yet dark." I note that Northcliffe begins work with his secretaries by 6 A. M. So I have abundant authority for that one, and I shall do it—just this year.

### 4. I will budget each day.

I have read a good deal of late about "budgets" They must be a good thing. But as "time is a fortune" I think I must begin on that. So I will budget the day of 24 hours. May-

be I'd better just take the one Franklin suggested—8 hours for work, 8 hours for play and study and self improvement, 8 hours for sleep. Good. If I am to farm I will be on the job at least 8 hours. If I am to teach I will be before my classes or in the field or shop with my students at least 8 hours. If I am selling its my resolve to be at it at least 8 hours a day for six days a week.

### 5. I will budget my income.

They are talking a good deal now about "Tithing," and I have read something of it in the Bible. It seems to work all right, and I shall just try it out. But I will go on clean through and see how it works all the way. I will invest at least a "tithe" of my income, and use another "tithe" for amusement and recreation and literature. Yes, I'll try this thing out for one year anyhow.

### 6. I will believe and get the habit of believing.

I know that many of the college presidents and lots of the high up college Profs, say this thing of faith is just matter of opinion, but I have read somewhere in some old book that "All things are possible to him who believes," and I want to try it. So I will believe in the work I am doing, in my ability to do it, and in my "call" to this work. I will believe in the Bible, in its divine origin, and in the impulse of my soul to shape my life by its laws. Yes, I'll believe something—even tho I can not see it right now.

### 7. I will be a patriotic citizen.

In the polling booth, in the office of tax collector, in the jury box, while I work and while I play, I will remember that my country needs me right now. I will not seek her service to me, ask for more pay to be fed at the public crib, but I will ask to be permitted to serve as a plain citizen in a work-a-day way.

## WHAT MISSISSIPPI COLLEGE MEANS TO A PREACHER FORTY FOUR YEARS OLD

1. It means the enlargement of vision after preaching thirteen years to undeveloped churches, with a limited education. At a great sacrifice I came to Mississippi College and with such a faculty as it has. I think it is one of the greatest schools in the world. And especially is this true for the preacher, for the day is approaching when all the churches are wanting better preachers, and should have them. My work so far has been with an association that seemed to want to throw its arms around its own little territory and fence everybody else out, and this is due to lack of vision, caused by not having educational opportunities. Believing as I did about Mississippi College and in the face of more discouragement than encouragement from the people whom I have labored with, I came and shall never regret it for Mississippi College is really more than I could conceive. If being associated with such a fine crowd of young men and a great number of preachers, togeth-

er with teachers that can give the information on any important subject, the Bible included, would not enlarge a man's vision there is something seriously wrong with him.

2. It means the deepening of the spiritual life. A man cannot do anything unless he knows how. He cannot be a successful business man, a lawyer, or doctor and especially is this true of the Christian, and above all men this is true of the preacher; therefore if he hasn't already come or gone to some other school of the kind he should come to Mississippi College.

3. It means the training of the mind to think logically. Sometimes we hear people talking about getting the cart ahead of the horse and this is a good illustration of what the preacher does when he gets his rhetoric ahead of his logic. And we should know that if we can possess the logical instinct, we will certainly have one faculty in common with the hearers and our sermons will not be like leaves and blossoms without fruit; and this we can get in Mississippi College. Therefore if we haven't got it we should attend college.

4. It means my ability to work with my fellows. As the people at large are being educated, it is very necessary for the preacher to have at least an average education, for people are not so interested in hearing a preacher who doesn't know as much as they do, and for this reason the uneducated preacher fails to have the influence he should have. And this condition puts the preacher in an embarrassing condition. Therefore he fails to accomplish the great task, and God is not glorified.

E. J. BROADUS.

The Strand Bible Class of Central Baptist Church, Memphis, Tenn., was organized last February with C. L. Montgomery as president. It has made wonderful strides, there being present last Sunday 277. They sang several selections. They are giving the collection for four Sundays to the Leath Orphanage, and about 100 of the orphans are to be their guests next Sunday.

BEN COX

From a boy's essay: "The cammils is a sheep of the desert. It does not have to get angry to get its back up because Nature made it that way. When cammils go on a journey they drink as much water as to last many days. Such animals are called aquiducks."

A traveling theatrical company was starting to parade in a small New England town when a big gander from a farmyard near at hand waddled to the middle of the street and began to hiss.

One of the double-in-brass actors turned toward the fowl and angrily exclaimed:

"Don't be so quick to jump at conclusions. Wait till you see the show."



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# CRITICISMS OF LEADING ENGLISH BAPTISTS

J. F. Love, Cor. Sec'y.

When I first read Dr. Dixon's criticism of leading English Baptists and the discussion which this criticism provoked in our denominational papers, I thought I would have nothing to say about the matter. I have concluded, however, that it is best that I give the denomination a brief word from the viewpoint of this Board.

Let me preface what I have to say with the statement that I have for many years entertained a warm appreciation of Dr. Dixon's character and of his devotion to the fundamental doctrines of our evangelical Christian faith. I wish I could express the same admiration for his denominationalism. I hope I do not need to assure Southern Baptists that I am quite as jealous for our Christian message as Dr. Dixon is.

Dr. Dixon has had better opportunity than I have had to ascertain the personal views of the English Baptist brethren against whom he makes his criticisms. My limited acquaintance with some of these brethren would not carry me to the extent to which Dr. Dixon has gone in criticizing them. There is, of course, a difference between Southern Baptists and English Baptists in the matter of denominational viewpoint. I have myself written on this matter expressing quite frankly my personal views as to the merit of these two viewpoints respectively. I have nevertheless received the distinct impression that in their preaching our English Baptist brethren as a rule hold their messages closer to the fundamentals of Christian faith than do many of our American preachers. They seem to me to have more of the gospel and less of current literature and the latest newspaper sensation in their sermons than some prominent men in American pulpits. Southern Baptists still talk of the great sermon on grace which Dr. Phillips, Pastor of Bloomsbury Church London, preached at the Baptist World Alliance in Philadelphia. Dr. Z. T. Cody and I spent a delightful evening in the home of Dr. J. H. Shakespeare in 1920 and were guilty of intruding into that social hour discussion of some matters fundamental to Christianity and constituent in our Baptist position. Dr. Shakespeare does not represent Southern Baptists, nor English Baptists for that matter, in his attitude toward the "orders" of the Established Church, but he is a courteous and frank Christian gentleman, and in the conversation referred to committed himself unequivocally to such fundamental matters of Christian faith as the deity of Christ, His atonement, etc. Dr. Clifford holds views of the inspiration of the Scriptures which I do not personally think tenable, but I have admired his fervent evangelism and have presumed that he holds the evangelistic truths that are usually preached to effect evangelical results, though I should not like to speak for Dr. Clifford on a matter about which I have not heard him express himself. I read Dr. Shakespeare's

book on the church at the Crossroads. I know that Dr. Fullerton considers himself a conservative.

But neither Dr. Dixon nor anyone else can too strongly state for me the truth. I have given these matters no small amount of consideration in connection with our European Baptist Program, and it is with reference to and in the interest of this Program that I am writing and not to weaken Dr. Dixon's witness to Christian truth. Dr. Dixon has never I think, been a specially interested student of our denominational mission work and policies, nor much in the counsel of those who direct this greatest of our Christian and Baptist enterprises. I wish to state just how the European Program is, so far as Southern Baptists are concerned, related to our English Baptist brethren, several of whom are named in Dr. Dixon's article.

The policies which should control this Baptist effort to evangelize Europe held large place in the discussion of the London Conference in July 1920, and out of that Conference the position championed by the Southern Baptist representatives present was approved so far as their part in the European Program is concerned. We insisted upon a coordinated rather than a cooperative missionary program for Europe. That is to say, we would not approve a missionary policy which tied up missionary administration in a joint board, but insisted upon one which left Southern Baptists free to administer their own mission work. The work which we are doing in Europe is kept under the control of the Foreign Mission Board which is subject to the control of the Southern Baptist Convention. This Board is for all that it is doing directly responsible to the Convention and not to any joint administration whatsoever. The Southern representatives in the London Conference would not consent to anything less than this.

Accordingly Dr. Everett Gill has been elected by this Board and sent to Europe as its direct representative to assist the Board in its missionary administration in Europe. Dr. Gill is on the ground and is getting into the work in a gratifying way.

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, was referred to in the article by Dr. Dixon, and a gentle warning has been thrown out to the denomination lest their missionary policies should suffer because of Dr. Rushbrooke's relation to the work. I have had some considerable opportunity to form my own opinion of Dr. Rushbrooke. I doubt not that with his liberal scholarship he holds some views which I would find it difficult to accept. It is, however, but common honesty that I should say that Dr. Rushbrooke has exhibited as fine conscientiousness as I have ever encountered in his effort faithfully to state the case for Southern Baptists whenever their particular views of Christian truth and denominational tenets have been involved.

But let Dr. Rushbrooke's relation to our Southern Baptist work in Europe be clearly understood. He was not elected to represent this Board in

its mission work in Europe. His position as Baptist Commissioner of Europe, is distinctly to represent all the Baptists of the world in ministering relief to the sorely distressed peoples of Europe, and our own Baptist people in particular who have been discriminated against by some other organizations which have collected relief in America and distributed it in Europe, and to represent the Baptists of the world in securing for all our Baptist people religious liberty in the countries of Europe where their rights have been denied them. In these two things Dr. Rushbrooke represents Southern Baptists. It is true that before Dr. Gill could reach Europe Dr. Rushbrooke helped me with some estimates and to make connection with certain Baptist groups in Europe. In each such case he rendered this service in a wholly acceptable manner. His masterful ability to comprehend a situation, analyze it, and to report in detail upon it has been nothing less than marvelous to me. Without one thing to mar the relationship which we have had in this service, I am certain that the denomination has not yet forgotten the great pleasure which Dr. J. B. Gambrell, the lamented champion of Southern Baptist orthodoxy, expressed in the election of Dr. Rushbrooke for his present duties and his warm words of commendation of him to his Southern brethren.

I have thought it well to present these facts to our people as having important bearing upon the discussion which has been provoked by Dr. Dixon's article. I feel that it would be unjust to the cause of Christ for me to withhold these facts when a great work might suffer through my silence.

## BOYS' SCHOOL AT FUKUOKA

T. B. Ray

It was an inspiring privilege I enjoyed recently at Fukuoka, when I addressed in chapel the students of our Boys' School in that place. There were present about 350 students. They were as vivacious a body of students as I have ever seen. They sang with lusty enthusiasm, and listened to a gospel message with courteous and appreciative interest.

The opportunity of this school is of first magnitude. Every day while being instructed, the gospel is preached to them in chapel and through individual effort. Such a work is sure to bear fruit. Indeed, the results are already most encouraging.

The school now has two departments: The middle school, in which there are 320 students, and the high school, which during this first year of its existence has enrolled 39 students. Next year, the theological department is to be inaugurated.

Last March, the first class of twenty-eight graduated from the middle school, and the majority of these entered the higher department. At the opening of the school year, 280 applied for admission into the first class. Only 120 of these were accepted. It was impossible to furnish accommodation for any more. This fact is an impressive evidence of the growing popularity of the

school.

The school is located in a fine campus of about twenty acres on the edge of the city of Fukuoka, in a magnificent pine grove hard by the sea. On this campus have already been erected a main administration building for the middle school, two large class room buildings, a small gymnasium, and one dormitory. For the college department there has been erected a splendid dormitory, and residences have been built for the families of brethren Dozier and Bouldin. There is just now being completed the best building for teaching the sciences I have ever seen. It is not the largest science building I have seen, but in its appointments it is as near perfect as one could desire. Soon there must be erected a main building for the high school department and another dormitory for the growing middle school. In addition must be erected a class room building for the theological department and a dormitory for the theological students. A few small auxiliary buildings will be necessary in order to complete the plant. When the plant is finished, it is expected that there will be admitted into all the departments between 700 and 800 students.

In a meeting with the faculty of the middle and high schools, it was our very great pleasure to talk over the aims and plans of this institution. I was greatly delighted with the spirit and attitude of the deans of both these schools. They are Japanese of fine training, and both are devoted Baptist men. Prof. Take-moto, dean of the middle department, gave expression to some sentiments which were greatly pleasing. He said that it was their ambition to make the school the very best. They wish it to be recognized as a school with a mission. The government middle schools prepare students so that they may be able to enter the high schools. We wish to develop character as well. We want to develop men that will be efficient and helpful. We wish to make men who will make good citizens of the world, men who will be good Japanese and also good servants of God in the larger life of the world. The government schools develop Japanese citizens. We wish to develop men with vision of a world service. He used a figure that greatly impressed me. He said that some vegetables are ready for use much sooner than others. By using fertilizer, these vegetables may reach maturity even more quickly. Other plants require more time, but their fruitage is none the less sure, and perhaps will probably be the more substantial. Schools, he said, require the longer period for development, but the results if faithful care is taken will be permanent and lasting.

It was a pleasure to realize that the deans of the two departments in the Boys' School at Fukuoka were men of such high Christian character, and who unhesitatingly and enthusiastically present whenever the occasion permits the gospel of Christ as the one great need of all men. One of these deans is superintendent



of the Sunday School in the Baptist Church and the other is a teacher in the same school.

On this trip we have visited some of the greatest schools organized by Christian boards in Japan. Some of these schools have been in operation a long time, and the effects of their effort upon the denominations they represent has been most encouraging and inspiring. Some of them have trained leaders for the outstanding churches of the empire, and most all of these institutions are laying plans for even greater work than they are already doing. Our school at Fukuoka is new, but it has had a rapid development. Already it has won a place for itself in the appreciation of the public, and it bids fair to be one of the greatest institutions of the country. It is sure to render our cause an infinite service if it is held to its present ideals of scholarship and at the same time keeps its emphasis upon the primacy of spiritual matters.

Fukuoka, Japan.

#### MISSISSIPPIANS AT FT. WORTH

Dear Bro., The Mississippi Club of the Seminary held its first social event last Friday night. It was one of the most delightful affairs of the school this session. It was attended by something like sixty people who are either natives or naturalized Mississippians. We had a splendid program of songs, readings, speeches, stunts, jokes, etc. Rev. W. A. Hancock made the hit of the occasion in an impromptu speech "Why Mississippi College Lost the Baylor Football Game in Dallas." After an hour and a half of the formal program the ladies on the social committee rounded out the evening with a bounteous refreshment course consisting of cream, cake and punch. It was the first real opportunity the students from our dear old Mississippi had had to get together and to get acquainted. We all voted the occasion a genuine success.

Most of the students of the Seminary and Training School took advantage of the opportunity to attend the General Convention of Texas at its recent session in Dallas. We had no school on Friday so as to give every one a chance to attend without missing classes. The Convention was one of the greatest in the history of the long line of memorable conventions in this state. For some weeks before the Convention met charges had been made concerning certain unorthodox teachers and teaching particularly in Baylor University, the largest denominational school in the South. It was evident that this matter would be up for consideration of the controlling body and a hot fight was expected. The question was brought up in a pre-convention Board meeting, however, and a resolution was adopted to ask the Convention to appoint a committee to investigate the charges as pertaining to Baylor and all the other Baptist schools of Texas. This was done and a committee of seven able men, some preachers, and some laymen was appointed and authorized to proceed at once with the investiga-

tion. It was clear to any observer that it is the unalterable opinion of Texas Baptists that our denominational schools should be kept free from all Darwinism, higher criticism, and modernistic teaching which has a tendency to undermine the faith of our young people in the inspiration of the Bible. As one of the Texas leaders says, our ancestors might have some of them hanged by the neck but none of them ever hanged by their tails. It is going to be increasingly hard for any teachers in Baptist schools in Texas to draw a salary from Baptist money and hold to the monkey theory. Since the appointment of the above named committee one professor in Baylor has resigned because of these criticisms directed toward him on these grounds. It is the aim of the Texas brethren to take the matter of unorthodox teaching in our schools to the Southern Baptist Convention and to make this investigation south-wide.

In my previous letter I mentioned our Mississippi men on the faculty of this school. I failed to mention one, however, who though not a native born citizen of the state was reared in the state and claims it as his own. I have reference to Prof. I. E. Reynolds, the head of the department of Gospel Music. Prof. Reynolds came from the piney woods and did his first public religious work as a singer for that blazing evangelist Bamber. He took his music training at the Moody Bible School, Chicago, and came to this institution as an experiment in 1915. The Department of Gospel Music was installed that year with him as teacher, and had some half-dozen pupils. Last year that department alone enrolled one-hundred and forty seven students from all parts of the world, and this year the figures are much higher. No department of the Seminary has had such a phenomenal growth, and now there are more teachers in its faculty than formerly it had pupils. There is just one explanation—"Ikey" Reynolds, along with his beautiful, cultured, capable, and energetic wife who has so ably assisted him in making this department of Gospel Music the largest of its kind in all the world. We are justly proud to claim him as a true son of Mississippi.

Very sincerely,

N. A. Moore, Miss. Club reporter.

—O—  
WILLIAM IVERSON HARGIS—  
An Antemortem Appreciation  
N. W. P. Bacon

Sometime ago Dr. W. J. Derrick gave expression of his appreciation of Bro. H. L. Johnson, a faithful man of God. I intended at the time to sit right down and commend him for it and at the same time speak of two other modest preachers of great worth, Francis Metts and W. I. Hargis, but as we so often do, I put it off till the impulse was gone.

In your issue of Dec. 22nd was a brief article from Bro. Hargis and now I can refrain no longer from saying what has been in my heart to say ever since I read Bro. Derrick's Appreciation of Bro. Johnson.

It was my privilege to be the pastor of Bro. Hargis for a number of years, and no pastor ever had a more loyal member and supporter than this man of God. Being himself an active pastor, of course it was only at rare intervals that he had the privilege of worshipping with us on Sunday at Oxford. But he was as regular in attendance upon the midweek prayer service as the pastor himself, while his family attended regularly all the services of the church. He was so loyal to his pastor and was so anxious that the members of his family should be also that he could not be induced to baptize his children as they came into the church. When I suggested that he administer the ordinance to those applying for membership while I was pastor he said, "No, I want my pastor to have that influence over my children that comes to the one who baptizes them."

I am sure I will be pardoned if I digress here to say that no more devoted wife, fond mother, faithful Christian or loyal friend ever blessed a husband, gladdened a home, served the church or enheartened a friend than Sister Hargis, the worthy consort of this honored man of God.

I rarely ever think of or see Bro. Hargis that his modesty is not impressed upon me. He said more about himself in the brief article referred to than I ever knew him to do, all put together in the quarter of a century that I have known him. And then it was not so much about himself after all. I do not remember ever to have heard his voice in the councils of his brethren, although he was almost always in attendance upon the Associations and Conventions and was abundantly capable of discussing wisely and well any subject that might be up for debate.

He is a strong character, and yet carries out to a marvelous degree his Masters admonition to be as wise as a serpent and harmless as a dove.

We have among us few, very few better educated men than he; and yet he never advertises that fact. He is as humble before his God as a little child and is transparently sincere with his brethren.

No more faithful and efficient pastor ever wrought in the vineyard of the Master than he. He has always kept abreast of all denominational progress and has led his churches in every enterprise undertaken by the denomination.

As a financier he has always been a wonder to me. As he intimated in his brief article, he has reared and educated—really educated a large family of children.

As a father I have never seen his equal. He has in a preeminent degree that qualification for a bishop mentioned by Paul in 1 Tim 3-4. "Having his children in subjection with all gravity." I never heard one of his children utter an unkind word to another; I never knew one of them to be boisterous or rude. And yet they were happy. I never heard him reprimand one of them. They never seemed to need it.

He is as pure in thought as a maid-

er. I never heard him utter a word that might not have been spoken in any presence. He is not a jokester; and yet he is as dry-as-dust, but keenly enjoys clean honest humor.

Few men among us are more highly appreciated or more sincerely esteemed than he. He has been often called on by the brethren to moderate Associations and to represent them at Conventions, both State and Southern Baptist.

It will be painful to his friends—and there are legions of them, to learn that he finds it best to rest from his labors, even for a brief season and they will pray for his speedy and permanent recovery. It will be a calamity to the churches to be deprived of his services, for so few educated men remain who will devote their learning and talents to pastoring the weaker churches.

Bro. Hargis has faults, I suppose, every body has them I am told, but if he has any he never showed them to me, and he has been close enough to me to receive my marriage vows and near enough to minister to me in an hour of grief.

This is my eulogy right out of my heart, and I hope it may fall under his eye, for antemortem commendation is, I think, more to be desired than posthumous praise.

If the editor will let me, I want some of these days to say something about my good friend, Francis Metts. He has asked me to say the last words over his body, but I want to say some things while he is yet alive.

What a trio of modest, faithful, useful and successful men of God—W. I. Hargis, N. F. Metts, H. L. Johnson, and all abide still with us. God spare their useful lives for years yet. And as they face the sunset and the shadows lengthen, may the consciousness of duty faithfully performed cheer every passing hour until each has climbed the steep of the skies to be forever with Jesus, whose gospel they have so long, so faithfully and under many difficulties preached.

#### MISSISSIPPI BAPTIST HOSPITAL

I desire to speak a word in behalf of the Baptist Hospital at Jackson, Miss. I entered the Hospital Aug. 3rd 1921 and had a very serious operation performed and remained there until Nov. 24th. I feel and know that it was the prayers of the doctors and nurses, home folks and Christian people of Jackson that brought me thro' for the doctors told me that it was one of the worst operations they had ever performed or ever read about. So I believe if it had not been for the mercies of God in answering of prayer I would have never gone thro' with it. I want to thank the Hospital faculty for their kindness to me, especially the kind treatment of Dr. Curry and the people of Jackson, and also the many visits and kind words spoken from our Editor and also want prayers and financial aid. My prayer to thank my home folks for their prayer is for the success of the Hospital and wishing all a happy New Year.

Sincerely,

Mrs. Wesley Burns.



# There is a Reason

## WHY YOU SHOULD TAKE THE BAPTIST RECORD:

1. **DUTY.** Duty is a stern, unattractive word. We don't like to be told that it is our duty to do a thing. Yet, the man who can be relied upon is the man who lives up to the call of duty. It is the duty of every Mississippi Baptist to take and read the Baptist Record. Other motives may prompt you to read other papers, but it is your duty to read your own.

2. **LOYALTY.** Loyalty is not so much a command as it is a challenge. It is a rallying word. It calls us out. It sets us in defense of a standard. The Baptist Record is the standard bearer — the champion — of every cause we love in Mississippi and around the world. It is the voice and mouth-piece of every Baptist institution and enterprise. If we are loyal to our Colleges, our Hospitals, our Orphanage, our Mission work, we will be loyal to their best friend and promoter, the Baptist Record.

3. **LOVE.** If it were not a duty, if it were not from a sense of loyalty, the higher motive of love should prompt you to read the Baptist Record, and lead others to read it. Your Bible first, your denominational paper next. The Bible tells you what God wants His people to do; the denominational paper tells you what they are doing. You need to know both.

The call of the month of January is the call to increase the circulation of the Baptist Record. Make the call personal to you. It means you. Let every subscriber win a subscriber. I stopped at a barber shop and got mine. Do likewise. Do it today. Don't wait.

N. T. Tull, a Subscriber.

Jackson, Miss.

### General Association

Why is it that some brethren speak of contributing to the support of the church and the mission cause as "bearing the burden of the cause," when it should be a joy to have a part in the Lord's work. All of us desire His approval and He says that He loves a cheerful giver.

On the foundation: "She hath done what she could," our Lord erected a monument to Mary, who anointed Him with the precious ointment, that will stand for all time.

The General Association Board is helping the SoSo Church to pay the pastor. Not long ago some one circulated the report that the pastor was receiving help from the State Board also; and stated they knew it to be a fact.

The truth of the matter is that the State Board is not helping at SoSo, and has not been asked for aid for that church.

Our Board does not help preachers. It helps weak churches to pay the pastor's salary. Yet some of our people speak of it as though the Board is helping certain preachers. The preacher receives the supplement, but the help is for the church.

Visitor. (to deacon of a church.) "Brother, how much does your church pay your pastor?"

Deacon. "We do not pay him anything. We give him something sometimes."

When will all our people learn that there is a business side to religion? The preacher is not an object of charity, though many of them are poor men.

"Charity begins at home," all right; but don't keep it at home all the time.

When a church calls a pastor it expects his service, and should pay him a reasonable price for it. When the relationship of pastor and people is entered into the church should let the preacher know what he may expect from them in the way of support, and then pay it monthly if possible.

Any church having ten families in its membership could have a pastor full time, and he could live as well as they do, if each family would give him one tenth of its income. How about the church with twenty or more families in it?

It would be a fine thing if our country churches would devise some plan to support the pastor in a way that would enable him to give the churches more service, and better service.

Those people who sleep while the preacher is delivering his sermon must be those who are "at ease in Zion."

The Editor of this department has had to write everything for it for

these first two weeks. He expects the brethren to send him news from the field from now on, and if you have anything you would want to write about our work just send it on.

Rev. Z. K. Gilmore, one of our most faithful preachers now over 60 years old has lost one of his eyes entirely and sees very imperfectly out of the remaining one; yet he attends our association and Board meetings and still preaches to his home church. He still loves to render service.

### A GOLDEN WEEK AT BLUE MOUNTAIN

It was the week of our revival campaign and the leader in charge was Dr. S. J. Porter of the First Church of Oklahoma City. A week to an off hand observer, seems a short period for an evangelistic campaign, and yet into a week can be packed cargoes of revival energies and prayers. A week seems a long time to a school when during those days it is halting its daily schedules and disarranging its programs and slowing down on its studies and this is what our three schools here—the College, the Academy and the Public (Graded and High)—do during our revival week. Twice daily these schools pour their tides into the meetings, sending their pupils in a body to all the morning services and, by themselves, filling our large auditorium lower floor.

Dr. Porter threw his sacred lasso over our community and drew it to

his heart. His sermons touched the high places of thought and sentiment gathered their lights from the scriptural altar and entertained and stirred his large audiences.

Blue Mountain has as one of its fine points the qualities that make it a delightful place for a tired toiler to drop into and rest, but not during our revival week, especially if it be the visiting minister in charge, for in Dr. Porter's case, he will find himself on the double-quick, speaking not only twice a day at the church but also scurrying around to the schools and often giving the pupils messages from their own platforms.

The meetings were climactic in their movement and in the closing services the tide rose high and lifted many souls into the Kingdom. Many made profession of faith and were baptized and a very large number registered purposes for a new start in the Christian life.

Dr. Porter shuns the platitudinous side of the road in his public utterances, and loves the fields of fruits and flowers and the mountain heights, towards which he often climbs with his hearers for the finer treasures to be gathered and the wider visions to be gained.

Blue Mountain fell in love with Dr. Porter.

Eldridge B. Hatcher.



# The Baptist Record

"THEY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., January 19, 1922.

New Series Volume XXIV No. 3.

## THE RESPONSE ENCOURAGING

The suggestion to the Sunday Schools for an offering to the church building at Clinton is meeting with a most gratifying response. The following contributions have been made:

Brandon S. S.	\$29.52
Duck Hill S. S.	45.08
Hernando S. S.	25.42
Liberty S. S.	27.30
Chunky S. S.	10.30
Davis Mem. S. S. (Jackson)	8.45
Florence S. S.	6.86
41st Ave. S. S. (Meridian)	8.00
Shubuta S. S.	5.62
Schlater S. S.	5.32
Clyde S. S.	3.80
E. M. Stuart	10.00
W. S. Burke and wife	10.00
Mrs. J. E. Arnold	5.00

Word comes from many other Sunday Schools that they will make offerings in the near future. Among them are Blue Mountain, Okolona, Winona, Grenada, Water Valley, Pickens, Hamburg, Ellisville, Clinton. Scores of others will respond. The following letter makes mighty good reading:

Liberty, Miss.,  
January 9th, 1922

Dr. J. W. Provine,  
Clinton, Miss.,

Dear Brother:

You will find enclosed herewith check for \$27.30 donated by Liberty Baptist Sunday School to Clinton Baptist Church to help finish your church building now under construction.

We are sending this small donation hoping that it will, added to other donations, complete the building. We are sure you should receive this much from many other Sunday Schools and churches that are now on their feet and working.

We consider this opportunity a most splendid one, being able to have a part in the construction of your church building at Clinton. Because so many boys attend college there from the nooks and corners of our state you need a building that will take care of every need pertaining to their religious welfare and comfort. We consider this a statewide proposition for Baptists in our great state of Mississippi and not so much a local proposition.

We are glad to have had this opportunity of donating the small amount we are sending for the purpose of erecting a church building at Clinton.

Yours very truly,

I. W. S. HANCOCK, Treas.  
Liberty Baptist Church.

Brother pastors and superintendents, what do you say to making it unanimous? Would it not be a fine thing of every Sunday School in the state had a part in the Clinton church building. Send offerings to Prof. M. P. L. Berry, Treas.

M. O. PATTERSON.

Brother Flertwood Ball quotes several varying statements from as many papers about a church in Mississippi, and then says, "Draw your own conclusions." Take it from us, beloved.

## BAPTIST RECORD HONOR ROLL

The following churches have put the cost of the Baptist Record in the Local Expense Budget, and are sending the paper to every home. CAN'T YOUR CHURCH DO THE SAME?

CHURCH	COUNTY
1 Batesville	Panola
2 Bay St. Louis	Hancock
3 Brandon	Rankin
4 Byhalia	Marshall
5 Calvary	Winston
6 Camden	Madison
7 Chalybeate	Tippah
8 Clinton	Hinds
9 Coldwater	Tate
10 Columbia	Marion
11 Como	Panola
12 Crystal Springs	Copiah
13 Drew	Sunflower
14 Duck Hill	Montgomery
15 Flora	Madison
16 Forest	Scott
17 Greenville	Washington
18 Goodman	Holmes
19 Griffith Memorial	Hinds
20 Hattiesburg, First	Forrest
21 Hattiesburg, Main St.	Forrest
22 Hattiesburg, Immanuel	Forrest
23 Hazelhurst	Copiah
24 Hermanville	Claiborne
25 Itta Bena	Leflore
26 Leland	Washington
27 Liberty	Amite
28 Logtown	Hancock
29 Louisville	Winston
30 Magee	Simpson
31 McComb, East	Pike
32 Monticello	Lawrence
33 Moss Point	Jackson
34 New Hebron	Lawrence
35 Oakvale	Lawrence
36 Osyka	Pike
37 Pelahatchie	Rankin
38 Pickens	Holmes
39 Port Gibson	Claiborne
40 Providence	Tippah
41 Roxie	Franklin
42 Raymond	Hinds
43 Sardis	Panola
44 Shuqualak	Noxubee
45 State Line	DeSoto
46 Tiptonville	Tippah
47 Tylertown	Walthall
48 Central	Holmes
49 Picayune	Pearl River
50 Utica	Hinds

NOTE—We have notice from several other churches that they have voted to put the Record into every home, but according to our rules we cannot place them on the honor roll until the list of names and cash payment have been received.

Brother R. J. Boone of Wanilla, was treated recently at the Baptist Hospital in Jackson and speaks with great appreciation of the kindness of the superintendent and the physicians. He wishes to be remembered in the prayers of the brethren.

## PLEASE REPORT ON TITHING CAMPAIGN

Will the churches please report on the tithing campaign? We want to check up on the returns and see how Mississippi stands. Forms have been distributed through the County Director to all the churches for making report to this office. If your church failed to get a report blank, write to me and I will send one at once.

Brother Pastor, please look into the matter and see if your churches have reported. It is important that we get this matter closed.

R. B. Gunter, Cor. Secty.

A new building is necessary to accommodate the growing crowds at Paris, Tenn., since J. H. Buchanan became pastor. They expect it to cost \$100,000. That is just what his friends expected of "John Buck."

Superintendent F. C. Flowers says that the way seems opening for moving the Louisiana Baptist Orphanage to Monroe, where some time ago a valuable tract of land was offered the institution. Some people in Shreveport have offered good help for buildings.

President W. T. Lowrey, of Blue Mountain College, will have a summer term open to boys and girls alike and will make a very attractive proposition to aspiring young people who wish to pursue their education through the summer months.

The First Baptist Church in Jackson will put the Baptist Record into every home, the budget paying for those who are not able to subscribe. They prefaced their canvass, of which brethren Whitten and Austin had charge, by putting the Record Editor's picture in their church bulletin. Another case of "frightfulness."

It will be seen from a table of receipts published on another page that Mississippi is one of the very few states which shows an increase in its contributions to Foreign Missions this year over last year. Louisiana, New Mexico, South Carolina and Tennessee are the others.

Enlistment Missionary J. R. G. Hewlett of the Second District reports that Hernando church has voted to put the Baptist Record into the budget; the deacons at Senatobia have recommended the same to their church and the Charleston church will also put it into every home. They are moving fast in that part of the state and are destined to go faster.

Pastor Owen Williams of Forest has been chosen as Enlistment missionary for District Six to succeed brother W. W. Kyzar, and will begin his work March 1st. He has done this kind of work as a volunteer while in the pastorate, assisting neighboring churches and pastors with great acceptance. And now that he will give his whole time to the work the brethren may expect the most cordial sympathy from him and will give him everywhere their hearty support.



## WHY NOT?

Why not Sunday Schools of this great state of ours give at least twenty thousand dollars to the new church building at Clinton?

We can do it, we are able to do it, and never miss it.

This morning I asked our Sunday School to make an offering to this new building, and led it off with \$10.00 and the Sunday School with pleasure made an offering, so you see all it needs is for a pastor to suggest it, and put his money in and the rest will do likewise.

From my heart I do believe this great church plant should be pushed to completion at once, for it is imperative. No nobler and more sacrificial church can be found in the South than the Clinton Baptist Church.

No spot on this earth can be found where a great church plant is needed as much so as Clinton.

Here is hoping that every Sunday School in this state will hear this cry and heed it.

May God give success to this work.

Yours in Him,

W. E. FARR.

Grenada, Miss.

## MISSISSIPPI STATUTES OF MORTMAIN

(Extracts from a paper read by Hon. W. Calvin Wells, of Jackson, Miss., before the State Bar Association in 1916.)

Selected by O. B. Taylor

I believe that I state a truism when I assert the fact that the church, taken in its larger meaning, is the most powerful factor for righteousness, and the most powerful factor for law enforcement, which exists in our civilization. This fact has been recognized by our state from its earliest days. Even in the first constitution of Mississippi we find this sentiment thus expressed:

"Religion, morality and knowledge being necessary to good government, the preservation of liberty, and the happiness of mankind, schools and the means of education shall forever be encouraged in this state."

And yet, today, in our mortmain statutes, we have on our statute books and even in our constitution an anachronism, a monstrosity, hampering religion, morality and knowledge in a way nowhere else hampered in the civilized world. Frightened by the rapacity and licentiousness of priests of other days and other climes, the ignorance and superstition of other people under other skies, our lawmakers have conjured up a non-existent bogey man, and have forbidden devises and bequests to religious or charitable institutions for the promotion of learning coupled with development of orphans' souls.

Mr. Wells here enters into an illuminating discussion of the conditions resulting in the enactment of the mortmain statutes in the early history of England and traces their development from England through the common law, to this country, and in a most interesting manner shows that these statutes in England and in all other countries have either been repealed, or other provisions made far less drastic.

The foregoing discussion is made to show how utterly inapplicable are such laws under conditions here in America, and especially in Mississippi. We have no feudal lords. We have no crown with enforced military service. We have no drunken, immoral, licentious, avaricious ministers and priests living in wealth and idleness. Our people are not superstitious and ignorant. It is not strange then, that but one state in the Union (Pennsylvania), kept in force as a part of the common law or reenacted as statute law, these old English Mortmain Statutes, and now long since, practically the last vestige of these sweeping statutes have disappeared, and Mississippi alone, to her shame

clings to them.

For a period of forty years, or until 1857, no such statute was enacted, nor were the mortmain statutes of England held to be a part of the common law in force in Mississippi.

Neither the Constitution of 1817, the Code of 1823, nor the Constitution of 1832, nor Hutchinson's Code of 1848, contained even a reference to such laws.

It is a pregnant fact that, so far as the records of the court of last resort of Mississippi shows, not a single heir during the period of more than forty years came into court and complained of the evils the mortmain statutes were supposed to cure. Why then, in the absence of a single complaint, such legislation should have been enacted, is beyond my comprehension. But we find the mortmain sections inserted nevertheless, for the first time in the Code of Mississippi of 1857.

Again, these mortmain sections were not inserted in the Constitution of 1869, but were brought forward in the Code of 1871. During the period from 1857 to 1880 but twice were these sections invoked by the heirs, as shown in the record of our Supreme Court. See *Barton vs King*, 41 Miss., 288; *Tantum vs McLellan*, 50 Miss., 1.

When the Code of 1880 was prepared by Judge J. A. P. Campbell he purposely omitted these two sections, because, as he said, they were unwise, unjust and unnecessary.

Judge Campbell stated further, with reference to undue influence on the part of either priest or preacher, that he had never seen or heard a complaint made in court, nor is there a single case published in our decisions, where it was ever charged by an heir that either priest or preacher had used undue influence to secure a devise or bequest for either himself or his religion.

Think of it! Nearly seventy years at the bar and not one such charge. And yet, some would tell us that this evil is so prevalent and great that these mortmain laws must be placed in our very constitution itself, even our organic law of 1890.

From 1880 to 1890 when such sections were not in force, surely the priests and preachers would persuade the languishing and dying to beggar their loved ones. But the stubborn fact remains that the records of the courts fail to show a single complaint of any such defrauded and despoiled heir.

(Here Mr. Wells, in a most interesting manner, shows that the mortmain sections were inserted in the constitution of 1890 through the influence of two men, one of whom was a member of the Convention from Hinds County and whose interest in the matter at that particular time was because of the fact that he had one client who was considering the matter of willing her property to the Catholic Church. Mr. Wells shows by the statement of the members of the Convention still living, that these sections were adopted by the Convention without any sort of consideration whatever, no explanation being made of them, and no speeches being made in defense or in opposition thereto).

Now after a careful examination of the whole matter in the light of the history of such legislation, what do we find?

That Mississippi stands alone in her sweeping statute on the subject.

That in our day and in our state but three objections can be reasonably urged to devises to religious and charitable corporations:

1st. That such property in the hands of the church is usually not taxed. The answer is, to tax it.

2nd. That the amount of lands so held might grow to be too large and be a menace to the good of the state. The answer is, to require the land so devised to be sold within a reasonable time.

3rd. That some persons on their death-bed might voluntarily, without being besought by any priest or preacher so to do, (for no one will give the matter least investigation or thought will believe that the clergy of our state need such restraint), might wrong their heirs by making a death-bed will to some religious or charitable corporation. The answer is, require the will to be executed a reasonable time before the death of the testator.

In conclusion I have just this to say about our mortmain statutes:

(1) There are on conditions existing in Mississippi different from all the other states, making necessary such legislation.

(2) There are no restrictions on devises or bequests for the purpose of improving the quality of poultry, swine, dogs, and cattle, but for the purpose of rearing and educating children with immortal souls, and making them into useful, virtuous, and law-abiding citizens, through Christian schools and orphan asylums, no man can now leave by will, either money, land or other property.

(3) Wealth is accumulating in this state. A few years since, it was the boast of some that Mississippi was a state without millionaires, and without paupers. Now we have both. In a way never shown before, people of wealth are beginning to feel that they owe duties to their fellow men and that they should leave a part of their wealth, which might in such large quantities be a curse to their children, to the relief of the widow and the orphan, and for the education, under Christian influences, of poor children, so as to fit them for positions of usefulness and honor.

Homes for aged and destitute persons may be maintained. Orphan asylums may be built and those already established, properly maintained by childless people of wealth who are today ready to make wills providing for this and other like beneficent purposes, but who are prevented because of the prohibiting sections.

## MY DENOMINATIONAL CREED

J. F. Love

I use the word creed although I do not like it. Certainly it is allowable for a man to state his own religious faith and affirm it. There is good example and authority for this in the Scriptures.

Imagine a circle and that circle as compassing the life, faith, and work of the Baptist denomination. I define my denominational creed as lying within that circle.

1.

Within that circle are held the fundamental doctrines of my religious faith. There are slight variations in emphasis upon certain articles of faith here and there throughout our brotherhood, but the Baptist faith is my creed when it comes to stating theological views. With the Baptist people I believe in such evangelical truths as the divine and supernatural inspiration of the Scriptures, the deity of Jesus Christ, in His death as an atonement for sin, in His bodily resurrection and the promises of His second coming. I believe in such distinctive denominational views as church membership for the responsible and regenerate only, the baptism of believers only, the Scriptural restriction of the Lord's Supper to those only who have personal belief and have been personally baptized in the faith and form of the New Testament. I believe in the democratic principle and its full-length application to the whole of religious life, which gives every man equal right within the denomination and liberty outside the denomination if Baptist ways do not suit him.

So much for my theology and ecclesiology.

My denominational creed includes my commitment to all the work which Southern Baptists are doing within that circle. I am a secretary of a general mission board and I am devoted to its interests, and desire to be a faith-



ful steward of the trust which my brethren have imposed in me. But I am first of all, a servant of Jesus Christ, and next I am a servant of my denomination; and then a secretary of a mission board, and a secretary as a means and opportunity for serving God and my denomination. All that Southern Baptists are doing for the glory of my Lord and the good of my fellowmen concerns me and commands my support. I champion it all and consider myself a co-worker with my brethren to make not only my task but their tasks succeed. I am for instance a willing and cordial friend of Christian education, of State missions, and all else we are doing in the South as well as in the uttermost parts to bring spiritual freedom and blessing to men and create a loyal citizenship for the kingdom of Christ. I am glad that my gifts Sunday by Sunday are divided—a part for the minister who feeds my hungry soul on the Bread of Life, a part to make comfortable the house where I and my fellow-worshippers sit in heavenly places, a part for benevolent and missionary objects at home, and a part for all the world and every creature. I find satisfaction in complete identification with the denomination on plans which are adopted in conference by the majority for helping the denomination toward its goal, and in having part in a varied and vast Christian service. I am for intra-denominational co-operation, and find it sufficient to satisfy me.

## III

I have definitely dedicated my life to be an integrating and not a disintegrating force within this denominational circle. That is part of my creed. My passion is to promote love and unity among the Baptists of the South, to make secure these in the bonds of peace, and further to see their united strength expended upon a great and worthy world program. I would preserve harmony, compose differences and abominate factions in the interest of our Christian enterprises. I do not want a personal following. I should be afraid of such. It has never entered my head that I am sufficiently wise or good to set up an independent program, assume a personal leadership and enjoy individual following. All the probabilities seem to me to be in favor of greater wisdom, more unselfishness and better results in the concurrent judgement and concerted action of the denomination rather than in individual plans and methods. The present life of the denomination is built upon its experience and history. The co-operative work and plans of the brotherhood are shaped in prayer and conference in which the best suggestions of all are made available for the work. Therefore, the organized work of the denomination benefits by the accumulated and the combined wisdom of the denomination, whereas a personal, individual leadership gives to the cause thus led the benefit of individual wisdom only. I am not wise enough for such leadership. "In the multitude of counsellors there is wisdom," says the good Book, and this fact lies at the heart of denominational co-operation. The activities, agencies, and methods of the denomination are the outgrowth of prayer, study, conference, experience and demonstration. It would be arrant egotism in me to set up my judgement against decisions thus arrived at and to seek to discredit the work of the denomination or divide my brethren in their support of it.

Again, I can, by hearty co-operation and cordial fellowship in what the denomination is doing, contribute whatever I may be able to the sum total of denominational counsel and effort, and by so doing have my gifts and abilities so supplemented as to multiply my usefulness by all that others contribute in wisdom and labor. Working together with my brethren on a denominational program, things are realized which are impossible of accomplishment by me alone, and building thus upon denominational

foundations and into denominational life, my work is made more permanent than would be possible if I should attempt to conduct an independent enterprise. The denomination conserves and perpetuates the things into which I with others put prayer and effort while independent movements, institutions and enterprises rarely survive their leaders, and if they do, they tend more and more away from the denomination and become less a part of denominational achievement and monument.

## IV.

I find within the circles of denominational faith and activity all the liberty I want for the exercise of private judgement and Christian activity. I have never been conscious of being cramped or having in any way my personal liberties or my intellectual independence restricted by such commitment as I have recited. I do not aspire to greater freedom nor chafe under denominational limitations. It has seemed plain to me that the largest service in thought and action it is possible for a Baptist to render a needy world can be rendered as a Baptist. I have, of course, my ambitions that some overflow of my life may fall without the walls of my denomination and bless those who are not within that circle. I feel, however, that there is room within the circle for all the religious truth any man holds, and liberty for all legitimate intellectual freedom, and I can within this enclosure of the denominational fellowship create a more bountiful and beneficent reservoir of Christian influence than I could as a sort of denominational free-lance who capers within and without the denomination at will. I find my brethren congenial to work with, and that they have for me more inspiration to high endeavor than any other people in the world. There is a feeling of genuine comradeship in the service of Christ with those who bear the denominational name. This does not mean, of course, as those for whom I am writing especially will be quick to understand, that I do not feel warm attachment for Christian men of every name, and that I do not respond to the spirit of Christ which manifests itself in them. I am not indifferent to their work nor antagonistic to it, but I find all the liberty of thought and action I crave within the Baptist fold and Baptist program. I am ready at all times to avow without hesitation, by word or pen, the faith of my people and to contribute the last ounce of my strength to the things in which they have agreed to co-operate. There is no sense of intellectual stultification, or embarrassment, no feeling of humiliation in thus circumscribing the sphere of intellectual, spiritual and physical activity. There is, to be frank, an occasional crabbed advocacy of denominationalism with which I have no sympathy, but even in such cases I have found it possible to discover beneath an ugly spirit a devotion to the faith which I hold and desire to promote which is admirable. There is, too, within the denominational group some who loiter while others are bearing the burdens of the day. Some are conservative and some are progressive. But to me it seems a holy calling and a high privilege to have part in harmonizing, enlisting, combining, and inspiring these members of a great brotherhood for common and worthy service. I reach forth my hand to those who are more intrepid than I in their progressiveness, and hold out a hand to those who are more conservative than I. I do not believe there is a holier, a higher privilege given the greatest man among us than to a unifying, constructive, heartening factor among his brethren for those objects to which the denomination, in its organized capacity, is committed. My daily prayer is that to the limit of my feeble powers God will help me do at least some small part of this task which is possible in larger degree to other men.

I have stated by denominational creed for

myself and not another's for him.  
Richmond, Va.

# RECEIPTS OF FOREIGN MISSION BOARD TO JANUARY FIRST

	1291	1920
Alabama	\$37,378.77	\$53,780.88
Arkansas	736.50	21,996.62
Dist. Columbia	13,985.60	13,723.84
Florida	13,676.27	15,759.90
Georgia	83,130.77	140,852.48
Illinois	2,720.00	7,450.00
Kentucky	81,196.89	110,175.13
Louisiana	10,586.54	9,466.10
Maryland	15,790.00	21,125.00
Mississippi	39,665.67	36,728.04
Missouri	6,570.21	21,998.21
New Mexico	3,510.00	
North Carolina	54,506.53	77,668.26
Oklahoma	1,860.49	7,219.50
South Carolina	76,834.88	56,193.95
Tennessee	40,264.75	35,419.00
Texas	482.53	2,521.07
Virginia	105,716.92	156,279.29
	588,613.32	789,279.29

## IMPORTANT REQUEST

We are opening an office in the Baptist building in Jackson where we will keep a complete record of all Teacher Training work, organized classes, standard Sunday Schools, etc. We have gotten from the Sunday School Board office at Nashville a complete record for Mississippi up to this date. We are requesting all pastors, superintendents and teachers of training classes to write to us in care of the Baptist Headquarters, Jackson, Miss., for report blanks on which they are to make their reports for all teacher training awards. From this office we are going to send out literature on Sunday School administration, organized classes, teacher training work, etc. Any request for tracts will be directed to us care of Baptist Headquarters, Jackson, Miss. All requests for examination questions and all papers to be graded will be sent to this office.

BUT ALL LETTERS REGARDING DATES AND SUNDAY SCHOOL ENGAGEMENTS WILL BE DIRECTED TO MT. OLIVE, MISS., AS BEFORE.

J. E. BYRD.

## SNOWDEN'S SUNDAY SCHOOL LESSONS

Snowden's Sunday School Lessons, by Dr. James H. Snowden, published by the McMillan Co., New York, has points of excellence which distinguishes it from some more familiar books for Sunday School study. It does not furnish disconnected explanation of each verse of the lesson, but presents the theme as a connected whole, giving full account of conditions, circumstances and persons.

This is especially desirable at the beginning of this year 1922, when the student is moved back more than 1000 years, from the life and labors of the Apostle Paul to the disruption of the Hebrew monarchy under Rehoboam and the founding of the Northern Kingdom of Israel under Jeroboam. In this connection, a historical outline of the lessons of the first quarter is set before the teacher and helps him to adjust himself to the changed time and conditions. Following the story of the lesson, and delineations of character of the persons found therein, emphasizing the weakness or strength of each, and making personal application of the lesson drawn to the lives of the class.

This book may be bought for \$1.50, and will be found very helpful to a busy teacher.

Missionary Solomon Ginsburg writes that the Latin American Baptist Convention will be held in 1924 at Rio de Janeiro, being postponed until a suitable house is built and the matter can be sufficiently advertised.



# The Baptist Record

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## EDITORIAL

### THE ANTI-LYNCHING BILL

People who read the daily papers, and nearly everybody does, have seen frequent mention and some discussion of the bill in Congress introduced by Representative Dyer of New York to penalize communities where lynchings are committed, and to punish those who participate in them. If this bill could be discussed on its merits it might result in good; we mean the discussion, not the bill. But it is difficult to discuss the merits of the question because of the politics which is its main if not its only feature. It is difficult to see how anybody could ever believe that such a bill could be upheld in the courts as constitutional after it is put upon the statute books. It would probably be better for every man in Congress from the South to vote for it as the quickest way to get it disposed of. This would serve two good purposes. It would show the law to prove itself unconstitutional, and it would prevent the charge that some are too willing to make, that representative people in the South are sympathetic with lynching. Many people in Congress are willing to pay a political debt and secure future political advantage by passing a law which they know could not stand the test of the courts. They are buying votes with counterfeit money. They are following the example of their ancestors who sent slave ships to Africa and bought people with tinseled or glass beads. It is simon pure buncombe that they are trying to put over on unsuspecting and credulous sons of Africa. It is campaign thunder being manufactured in Congress, the usual place, for purpose of making a noise on the stump at the next election. There is no more reason for designating one class of times as the special field for federal courts than there is for another. Why should one form of murder, and that is what lynching is, be matter for the federal courts to handle, and another form of murder be a matter for the state courts to handle? And why should the murder of one negro in Mississippi be a crime against the federal law and the slaughter of them by wholesale in Illinois be, in the eyes of the federal statutes, an innocent pastime? Now having said this about the inane and asinine noise of a few members of Congress, let me say a few words to my friends in Mississippi. The conscience of Mississippians condemns lynching and every form of lawlessness. The vast majority of our people reprobate the taking of human life without due process of law. We are Christians and hate murder. Righteous sentiment in this matter ought to be strengthened and crystallized into proper laws. The man who takes any part in a mob ought to bear the mark of Cain socially, and he ought to be punished by the courts.

To be sure there come up matters in this connection that are very provoking and which make

it easy for the lyncher to escape. Not to mention the provoking attitude of other sections where wholesale slaughter of negroes and foreigners goes unpunished, there is the constant provocation of race feeling, the wholesome desire to maintain the inviolability of the home, and there is the provocation of the slow process of law and the tricks of dirty lawyers who claim they must be "faithful to their client."

In spite of these things, we must do right and we must make it hard on the wrongdoer, for the murderous lyncher. Our own legislatures should take the initiative in this matter. Fourteen people were murdered by lynchers in Mississippi last year, more than in any other state. It is not an easy matter to handle, but no man can say that our Christian civilization is not equal to it. We do not need some two-by-four politician in New York to tell us what to do with the lyncher. We do not need the nostrums of quacks and demagogues. But we do need to take this matter of lynching seriously in hand, and stop it. There is as little of race prejudice in Mississippi as in New England and far less sectionalism. These things need not prevent our doing our duty.

### MOUNTAIN MISSION SCHOOLS

Dr. J. D. Moore, editor of the Baptist and Reflector, in the issue of Jan. 12th advocates the continuance of the Home Board's policy of maintaining mission schools in the mountains, but the reasons given do not seem very clear, even after a second careful reading. He says it is not because of a special altitude; it is not to be continued simply because we have got the habit; it is not to be based upon a pathetic or poetic appeal for the "native whites"; it is not because the need is greater than elsewhere; it is not to be continued on the ground that mountaineers are "more intelligent than people elsewhere. "All these things," says Dr. Moore, "we fully admit."

Then Dr. Moore gives as his reasons that the mountaineer is a type, a genius (perhaps he meant genius), "the purest strain of Anglo-Saxon blood flows in his veins" etc., he has bigness of vision and strength of sinew; he is a leader and the mountains are filling stations for the whole south. We do not know a state anywhere about whose sons some patriotic off-spring and poetic enthusiast has not made similar speeches. Every fourth of July and commencement occasion produces just such speeches. We have heard them in Mississippi all our lives. But it is something new under the sun to hear it used as a Macedonian call to other states to come over and help us to educate our boys and girls.

There can be and is no question that all of our people are greatly in need of higher educational standards and better trained young men and young women. There are men of large means whose gifts to education could cover more than one state. But there is no good business in Georgia and North Carolina swapping dollars in the mountain school business. And there is no good business in the people of Mississippi supporting mission schools in these strong Baptist states and letting our own schools be sold for debt. There is no good reason to believe they will continue such a policy when the next campaign is put on.

The Methodist Hospital in Memphis has been sold to the government for the use of ex-service men. The amount paid was the cost of the building, grounds and equipment. It is supposed the money received, something less than \$900,000.00 will be used in building another hospital. Our Methodist brethren will have learned by experience how to build what they wish and can build as they need it, rather than have a large hospital all built at one time for which business would have to be built up by degrees.

The Baptist Message in a vigorous editorial against gambling says that more than two decades ago the good people of Louisiana rose in their might and put the Louisiana Lottery to flight. It is our recollection that "Uncle Sam" did the work by refusing that nefarious octopus the use of the mails.

The Trustees of the Baptist Orphanage had their annual meeting out at the Home last Thursday. They found the work going beautifully, the building known as Jennings Hall, having been recently reconstructed. The modest salaries of brother and sister Carter and of the matrons were slightly increased over their protests.

The Bible pronounces a blessing on the man who swears to his own heart and changes not; that is the man who pledges himself to a certain course and afterward though he finds it is to his disadvantage and loss, a bad bargain, yet he sticks to it because his word is out and must be made good. That is the situation that Mississippians find themselves in maintaining the original ratio of distribution of the 75 Million Campaign fund. We get less out of the Home Mission funds than almost any state in the South and yet we have adhered to our original promise of the percentage to Home Missions, while we suffer by the change of ratio in some states.

The Editor of the Baptist Message expresses the opinion that the time has not come for the Home Board to withdraw assistance from such states as Louisiana, Maryland, Texas, and Oklahoma. The Baptist Record recently in speaking of readjustments as necessary in the Home Mission Work, expressed the opinion that it would be necessary for the Home Board to continue its work among foreign language people, Indians, Negroes, and for church building. We believe if these departments were taken care of by the Home Board that the states mentioned could look after their own native population, and they ought to do it. The mission problem in Louisiana is largely a question of looking after people speaking other languages than English and assisting in church building and taking care of the Baptist Bible Institute. Certainly the great state of Texas can care for its own people and the vigorous state of Oklahoma can do the same. There is plenty of work for the Home Board without doing somebody else's work.

It is our conviction that along with these training schools should go more specific Bible teaching. Of course, every training school has for its ultimate purpose the preparation of able teachers of the Bible and effective workers in every opportunity for Christian service. And yet in the very nature of the case we have to stress methods to a great extent in our training schools. Let's not limit this work. We desire to see it go right on. What we are now wishing to emphasize is a course in connection with every training school, or perhaps following the training school, taught by some mature student on the great doctrines of the Bible. We are studying about the Bible—what men have to say about it, and this is profitable and to be desired. We want to see more study of the Book itself. If we may be permitted to illustrate what we have in mind it would be to have Bible institutes more frequently and in connection with training schools have at least one man teaching distinctly Bible doctrines. It may be answered that it is difficult to find the men to teach such courses. Exactly. That is why we need them so badly. If they are difficult to find in this generation, they will be even more difficult to find in the next generation. But there are more capable men than we are likely to think.—Christian Index.



Two fields have been seeking the services of Brother O. P. Estes as pastor. He has decided to go to

Pastor M. K. Thornton of Russellville, Alabama, has been called to Thirty-fifty Ave Church in Birmingham.

Rev. R. D. Stringer has moved from Georgetown to Bogue Chito, accepting the latter church in connection with Norfield.

Dr. Pirkey, Pastor of Broadway Church, Louisville, Ky., recently baptized his brother, a prominent physician who had been a member of the Disciples.

The address of Enlistment Missionary T. W. Green is 141 Waycaster Place, Jackson, Miss. Brethren who wish his assistance in their churches may address him there.

Brother P. T. Treadwell finishes his work at the Fort Worth Seminary the first of February. He could be brought back to Mississippi; is a graduate of Mississippi College.

We are in receipt of a copy of the Gist of the S. S. Lesson for 1922 by R. A. Torrey. It is as good as usual and that is sufficient. The price is 40c. Order from Baptist Book Store.

Mr. T. Jeff Bailey, son of our Anti-Saloon League Superintendent is at present leading the movement to reestablish the Lee School of Journalism at Washington and Lee University.

Mrs. P. M. Naron of Maben writes that it is her heart's desire to see a new Baptist Church there before she passes away, and asks that all willing to help the Enterprise send contributions to her.

Some people can learn quicker than others. For example two brethren about six weeks ago started a new Baptist paper called "The South-wide Baptist." It took them only about a month to learn that it wouldn't go; and it stopped.

The Mission Board in Alabama cut down the expenses for 1922 by reducing the field force in the W. M. U., B. Y. P. U., Sunday School and Enlistment work. They saved \$4,000. How much they will lose will be reported in December.

Mr. E. E. King, son of Dr. E. E. King, who went from Mississippi to Texas a good many years ago goes from the position of assistant pastor, Second Church, Little Rock, to that of Superintendent of Baptist Hospital in the same city.

Up to this date Columbia Church reports the largest number of tithers, having 217 out of a local membership of six hundred. Send in your report as the canvass is made. A good many churches have made the canvass and have not yet reported.

The House of representatives of Mississippi passed by a vote of 68 to 54 a bill to provide moral training in the public schools based on the ten commandments. The ten commandments will now have to run the gauntlet of the Senate. "If they hear not Moses—"

Superintendent A. K. Godbold telephones that the Clinton Church on last Sunday made its special offering to the church building contributing \$260.00 which they will make \$300. They do not propose to ask other Sunday Schools to do what they won't do themselves. Come one, come all. Come on.

Evangelist T. T. Martin of Blue Mountain with

the good singer Petroff "The Bulgarian Caruso" is in a meeting in Estherville Iowa. Eighty-seven people from sixty to ten years of age made profession of faith Sunday Jan. 8th. They will close Jan. 29th and then be in meeting in Lincoln, Ark. till Feb. 18th and then in Mt. Vernon, Ill. till March 10th.

It is said that the nations which have agreed to the limitation in naval armament may go right on building ships for other nations which did not sign this agreement. What is to prevent these nations which build ships for other people from seizing them for their own use in an emergency? Have we really gotten anywhere with all our conferences?

A reporter gives an account of a "very busy week" in their church recently in a neighboring state. The young people had chicken stews and viener roasts and played games till midnight Saturday night. The report concludes by saying that the Sunday School was a "little off" on Sunday morning. This must be that "different gospel" that Paul tells us about in Galatians.

#### SUGGESTIVE PROGRAM

##### Three-Day Community Bible Institutes

General Theme: *Price of Power.*

#### DAILY SCHEDULE

##### Morning

- 9:30 — Prayer a condition of Power.
- 10:00 — Bible Study.
- 11:00 — Sermon or Address.
- 12:00 — Noon Recess.

##### Afternoon

- 1:30 — Personal Purity a Condition of Power.
- 2:00 — Bible Study.
- 3:00 — Conference:
  - 1st Day — Pastor Problems.
  - 2nd Day — Plans for Spring Round-Up.
  - 3rd Day — Perils and the Plain Path.

##### Evening

- 7:00 — Consecration of Possessions a Condition of Power.
- 7:30 — An Authoritative Program a Condition of power.
  - 1st Evening — Our Mission Program.
  - 2nd Evening — Our Educational Program.
  - 3rd Evening — Our Social Service Program.

Sunday School Evangelists J. E. Byrd and J. E. Sweaney are this week conducting a Training School in Jackson. This is an annual feature of their work. They are being assisted also by Drs. Beauchamp and Phillips, Sunday School men from Texas. The first two are also teaching classes in the training course for leaders among the colored people being held in Jackson College. The editor is contributing of his time also by teaching the Bible to the colored preachers.

This office can furnish tags for packages to be sent to the suffering ones in Russia. We trust that many societies will take up this much needed work as soon as possible. And while we are supplying clothing, let us not forget that they need funds with which to buy food; for they are starving, literally starving by the thousands. Send all funds direct to Dr. Gunter, and he will see that it goes forward at once.

The Review and Exposition published by the Louisville Seminary faculty furnishes a very attractive table of contents in its first issue for 1922. There are articles by Dr. S. Z. Batten on the Power of the Cross in Social Redemption; by P. W. Crannell on The Minister and the Poets—Robert Browning; by H. R. McIntosh on The Subliminal Consciousness in Theology; by M. D. Jeffries on Miraculous Healing; and

by W. W. Everts on Hymnology and Theology. Beside these there are the usual helpful Book Reviews. Price of the quarterly is 60 cents for single copy or \$2.00 for the year.

The United States Senate seated Mr. Newberry as a member from Michigan, although it was known and admitted that about two hundred thousand dollars had been spent to secure his election. The vote stood 46 for him and 41 against him. A resolution was appended which reads: "The expenditure of such excessive sums in behalf of a candidate either with or without his knowledge and consent being contrary to sound public policy, harmful to the honor and dignity of the Senate and dangerous to the perpetuity of a free government, such excessive expenditures are hereby severely condemned and disapproved."

#### AT FOREST

Pastor H. B. Price reports 135 in Sunday School at Tunica Sunday, of whom 68 were men in the Bible Class. And what is more they staid to preaching in a body.

On February 26, we shall begin our second Bible Institute. This is the logical result of the one held last year, in which our people were so much delighted. On the program we have, Dr. C. C. Carroll, Professor of Christian Doctrine of the Bible Institute of New Orleans for six addresses. Dr. P. I. Lipsey of the state at large for six addresses, Dr. H. L. Martin of Indianapolis for six addresses and J. E. Willis of Hattiesburg for ten addresses. Besides these will be our state workers for an address and conference.

We are inviting all the preachers and other workers in reach to come for the week. We will have full days, 10:00 A. M. to 11:45 A. M., 2:30 P. M. to 4:15 P. M. and 7:00 P. M. to late. The subjects will cover the relation of Christ in Christianity; the person and work of the Holy Spirit; inspirational addresses on practical themes and devotional addresses. We want to send those who come away with hearts and minds full for the work. All we ask is word that you are coming. Address the pastor at Forest.

Jan. 16, 1922.

Owen Williams.

#### ECHOES FROM LOUISIANA.

Readers of the Record will be interested to know that Pastor J. C. Robinson of the First Church at Ruston is doing a great work. Marked increase in attendance at all services.

Additions at almost every service, baptized four on Christmas Day, and others are in waiting. Sunday School is taking on new life, the B. Y. P. U. had 150 present last Sunday evening. A. D. Langston, the director of Religious Education is backing the pastor in every way possible.

Brother J. A. Land is met with a cordial reception. The pantry pants under its burden. Good congregation first Sunday, 27 added to the church; 103 in Sunday School. The pastor is full of hope.

The Religious Searchlight is an occasional publication by Calvary Church, New York of which Dr. Straton is pastor and Mr. E. E. Miller is superintendent of the religious literature department. Vol. 1, No. 1 contains an open letter by the pastor to the Board of Promotion in which mission work of the Southern Board are cast the reasons for refusal to cooperate in foreign forth.

The business of the Bible is to keep men out of hell. The purpose of some Jim crack teachers is to get hell out of the Bible.



# MISSISSIPPI WOMAN'S COLLEGE

After the Christmas Holidays is very often like unto Blue Monday. But our opening in 1922 was very different. One reason is that we closed up our term before Christmas in the right way. Not a student left before the time fixed by the faculty. On Wednesday morning, Jan. 14th, there was scarcely a vacant seat at chapel. Ninety-eight per cent of the student body back on time. We lost six boarding students and received seven new boarding students.

On Jan. 1st, one of our Sophomores, Miss Ruth Ryan, of Bay Springs, was married to Mr. Rowen Denson, also of Bay Springs. While extending our felicitations to this young couple it is interesting to note that three Denson brothers of Bay Springs have married each a Woman's College girl. Miss Addie Hamrick was married about five years ago to Mr. Joe Denson; Miss Elton Hamrick three years ago to Mr. Shade Denson and now the third wedding. These young men are the sons of our great Baptist, E. L. Denson, and are leaders in church and community work; the young ladies are among our very best products.

Our Expression Department under Mrs. Kate Downs P'Pool has grown so rapidly that just before Christmas another assistant was added to the person of Miss Edna Fort, a graduate of our Expression Department and a post-graduate student at Chicago.

We are setting out 250 forest trees upon the new part of our campus. Already we have over 100 pecan trees, some of which are bearing. Quite a good deal of additional work is being done in beautifying the whole campus.

We enjoyed extremely the visit of the Mississippi College Basket Ball Team and wish we could entertain the Basket Ball Teams of Hillman College and Blue Mountain College.

J. L. JOHNSON.

## RIDGECREST AND THE EDUCATION BOARD

Dr. W. C. James, Cor. Sec'y., Education Board At a called meeting of the Executive Committee of the Southern Baptist Assembly, held in the office of the Education Board at Birmingham, January 8, the resignation of Dr. Livingston Mays, as Corresponding Secretary, was accepted and Dr. Albert R. Bond, Editorial Secretary of the Education Board, was chosen to succeed him. Dr. Mays, as Corresponding Secretary of the Assembly for the past three years, has done a notable work and now withdraws to re-enter the pastorate.

Dr. Bond remains with the Education Board and his connection with Ridgecrest will be temporary, continuing however through the present season. Plans are now being made for the improvement of Pritchelle Hall so that guests will be as comfortable as possible, and the new management hopes to put on a program in every way worthy of Southern Baptists. The Education Board now owns the controlling stock of the Assembly. Birmingham, Ala.

Mrs. H. B. Montgomery, President of the Northern Baptist Convention says: "In the past we have been too anxious to have Ph.D's in our faculties and have picked our faculties far more with a view to how their names would look in the catalogue than to their personality and power of influencing students. One man who can teach, and loves boys and girls, is worth a whole faculty made up of people who have the degrees all right, but who teach subjects rather than students. I believe that trustees and presidents in picking faculties cannot too strongly emphasize the fact that we want personality and consecration no less than scholarship in our teachers. A Christian school must be warm, vitally Christian, or it has no excuse for being. I believe that most of our schools and colleges are this, and that with the elimination

of some of the unfit they may become wholly and aggressively Christian. Mere orthodoxy of belief will never make our schools the spiritual power-house that we all long to see them. We need to guard quite as carefully against carelessness at the opposite pole in the selection of teachers: To accept a man merely on the ground of his orthodoxy may mean to take a man who is without warm love and vital interest in his pupils, who is icily perfect but unable to attract anybody to the beliefs that he holds so easily and correctly. "The devils also believe, and tremble," said Christ. Said a girl who went to Denison, "My feet were slipping when I came here, but I'm all right now." "What has changed you?" said the friend to whom she spoke. "Oh, the consistent Christian lives of the faculty", said the girl, happily."

From the Presbyterian of Philadelphia we take the following in reference to the Federal Council of Churches: "The following is a criticism published in one of the Washington papers: 'There is a great deal of criticism by Protestant church people of the rank and file of the attempts made by the Federal Council of Churches in America to commit them to economic, political and international programmes concerning which the masses of the membership of the religious organizations affected have not been consulted and upon which their opinions differ. Recently the members of the Federal Council, in session at Chicago, gave out an alleged Protestant political programme, covering Panama Canal tolls, the Irish question, the use of submarines, the cancellation of the debts of foreign nations to the United States, and kindred topics. Everyone knows there is no unity of opinion among members of Protestant churches upon these and other political issues, and the attempt to make it appear that a body of this kind can commit them in a demand upon the national government, is too clear a case of usurpation and is too full of the danger of reaction upon the religious bodies thus misrepresented, to make it desirable that there should be frequent repetitions of recent performances along this line. Churches and church people have a natural and proper interest in certain national problems of clear moral bearing, but the attempt to make of religious bodies political blocs and to commit their membership on controverted political questions is one of the best methods that could be devised of inflicting irreparable injury upon the cause of religion. This applies to Protestants, Catholics, Jews, and to all religious organizations. Churches of all creeds should be kept free from political super-government.'"

## CHURCH REPRESENTATIVES CONSIDER RACE ISSUE

At the recent annual meeting of the Federal Council of American Churches, which convened in Chicago on December 14th, one of the most important questions raised was that of inter-racial relations. The presentation of the subject was in itself a concrete embodiment of the Christian ideal. On the same platform were heard four leaders from the heart of the South, two white and two black, seeing the question of race relations from a Christian and common point of view.

"We never knew", said Rev. W. W. Alexander and John J. Eagan, of Atlanta, "how much racial prejudice and friction were due to lack of understanding of the negro people, until we began to work with Bishop Robert E. Jones and a few other negro leaders in the South. Nor did we ever realize before how much the negro race has to contribute to the richness of our national life." "We never knew", replied Bishop Robert E. Jones, of New Orleans, the first negro to become a bishop in full standing in the Methodist Episcopal Church, and Bishop George C.

Clement, of Louisville, of the African M. E. Zion Church, "That there were in the whole world any white men so fair, so just, so courteous, so devoted to true democracy, as we found certain white leaders to be when once we began to work with them." And Mrs. Luke Johnson, of Griffin, Ga., a member of one of the old aristocratic families of the South, voiced with deep feeling the Christian's demand for justice for negro women.

All the speakers, black and white, agreed that the Christian church, the possessor of the gospel of human brotherhood, has the supreme opportunity and responsibility for bringing about justice and better feeling in race relations. Said one white speaker: "The churches must unitedly undertake to combat race prejudice in America. They must see to it that race distinctions do not become race discriminations. A man must be judged by his character and his usefulness, not by race. The churches can so give to the nation the real facts regarding the racial situation that misunderstanding and prejudice will largely disappear. Many intelligent people throughout the nation believe that lynching is for one crime only, and so condone this great national sin. But figures for the last ten years will show that less than one third of the lynchings were for this crime.

"No man can make me hate him," declared Bishop Robert E. Jones, in a dramatic moment, "nor will I lose heart, now that I have discovered that there are white men who are working as hard as I to secure justice for the negro and that the church is beginning to awake to its responsibility."

A practical program of concrete activities for the churches was proposed and it was urged that all churches, colored and white, unite in promoting conferences for better understanding, in helping to form local inter-racial committees for better understanding, in helping good will, and in a campaign of education concerning the Christian solution of the race problem.

## A WOMAN'S APPEAL FOR STARVING BABIES IN RUSSIA

By Blanche Sydnor White

In September, 1921, five million Russian children were facing death from starvation during the coming winter. The American Relief Administration, through Mr. Herbert Hoover, its Chairman, offered in the name of the charity of the American people to carry relief to two million of these children. Three million children in Russia must starve, unless, in addition to the work done through the A. R. A., the churches of Christ exert themselves immediately and undertake the responsibility. Col. Haskell, in charge of the American Relief Administration work in Russia, sent the following cablegram to Mr. Hoover: "Notwithstanding gigantic American relief operations already under way millions of Christian people in Russia face certain death by starvation before 1922 harvest unless material outside assistance is forthcoming. Even now, the daily mortality is great and it will rapidly increase as winter advances. Any charity that can be given will be so distributed that the maximum number of human lives will be saved. The Russian peasant, surrounded by his family, calmly contemplates the inevitable, while cherishing the vague idea that America may yet find the way to save them."

Dr. Vernon Kellogg, one of Mr. Hoover's staff, returned from Russia late in Oct., 1921, and tells what his eyes saw in that afflicted country. He writes: "The situation is incredible to those who have not seen it—indescribable by one who has seen it. Refugees have come out of the villages to railway stations and to the Volga River, waiting to be taken away, to be taken off, to be taken anywhere—men, women, children. These terrible refugees sit and lie for weeks at a time, waiting for the freight trains in which they shall be packed and carried away. They



simply want to get away anywhere.

Rev. W. B. Glass, missionary of our Board in Shantung Province, visiting the new work we are establishing in Manchuria, tells how Russian refugees were pouring into Harbin, begging for help. The people in that district are so poor that they do not know what to do with the pitiful, helpless refugees and are appealing to us for assistance.

Miss Anna J. Haines, who has been in charge of the Friends' Relief in Russia since 1918, returned to the United States about the middle of November. She writes: "When one has seen garbage carts full of dead babies and older children and adults dying from starvation on the streets, and the farm machinery scrapped and rusting on the wayside, one loses all desire to turn the situation into an epigram. In that township of ten thousand, four times as many people died in August, 1921, as in March. The usual harvest was over one thousand pounds of wheat per acre. This year it was about fourteen pounds, and in some places less. The horses had decreased from 4,100 to 2,000; cows from 3,800 to 1,600; sheep from 9,200 to 3,200, and pigs from 342 to 2. We heard in that village about the widow with a baby four months old who started to walk to a village where a rich relative lived. The next day she was found dead on the road with the live baby in her arms, unable to make that long trip. We talked to a man who had a wife and five children, all expecting soon to die. He had dug a grave big enough to hold the whole family, for he thought that if the grave were ready, the neighbors would, at least, bury him and his family. The morning I left Moscow, the daily paper had this letter from a peasant living in the famine region: 'I have come to you from a far-away country, where the bread and the buckwheat have failed. Only the noisy little vultures are busy in our fields, where all day long the spiteful wind whips up the brown dust. Hunger is here; people moan; the waves of the Volga break up with groans; you can hear the shower of their tears; you can hear what they cry out: Bring help, and soon!'"

What have Southern Baptists to do with these terrible conditions? A worker under the Russian Bible Society, an interdenominational society, herself a Presbyterian, recently said to us: "The Russian people, when they turn from the Greek Catholic Church, seem to turn naturally to the Baptist position. We found in our work there, that this field was ripe for Baptist endeavor." These starving people are our own—actually or potentially. What have we to do with them?

On the 31st of December, Rev. Hoyt E. Porter, a man who has felt called of God for many years to work among the Russians, sailed for Moscow under the appointment of our Board and under the protection of the American Relief Administration, to join Dr. Everett Gill, our European Superintendent. He will take charge of the distribution of Baptist clothing and money to the starving Russians. This material help will be given in the name of Christ and with the clothes and food will go words of spiritual comfort and relief. In this way, we hope to make connection with the thousands of Baptists in Russia and when this terrible period of unrest and great physical need is over, Southern Baptists will have demonstrated to the Russians the spirit of Christianity, in its original, pure New Testament form.

All cash for Russian relief should be sent to the Foreign Mission Board, Richmond, Va. All clothing should be sent to Brooklyn, New York, according to directions that can be secured from the Woman's Missionary Union Secretary in your state.

Richmond, Va., Jan. 9, 1922.



#### SUNDAY SCHOOL LIBRARIES

The Library Committee has arranged with the Baptist Book Store to sell the following collection of books to Sunday Schools and B. Y. P. U's. for the sum of \$10.00 for the complete set. The thirteen books here listed form the nucleus of a library that may be enlarged upon from time to time. The Library Committee will be prepared to suggest additional sets later on.

We would urge every Sunday School to install a library and put within the reach of the boys and girls a select number of good books. The following list may be ordered direct from the Baptist Book store, Jackson. When ordering, mention "Library Set No. 1."

#### LIBRARY SET NUMBER ONE

Life of Christ ..... Stalker  
Judson the Pioneer..... Hull  
Carey the Pioneer Missionary..... Culross

#### "EVERYONE WIN ONE"

The following subscribers have sent in a new subscriber on our "Every Subscriber Win a Subscriber" proposition. We hope to publish a large additional list next week and the weeks following. The Supplement announcing this plan went out in our issue of January 5th. If you misplaced the little sheet, just say in sending your new subscriber, "Add me to the 'Win One' list". Renewals are not counted as new.

Bailey, Mrs. O. C.	Brookhaven
Berry, Mrs. M. L.	Blue Mountain
Booth, J. E.	Mathiston
Burns, J. W.	Sardis
Campbell, Miss Susannah	Waynesboro
Chapman, Cecil C.	Monticello
Dale, A. H.	New Hebron
Fountain, Johnnie	Hattiesburg
Hill, Mrs. D. T.	Sidon
Hutson, W. F.	Warnerton, La.
Joyner, H. C.	Hazelhurst
Kirby, Mrs. R. L.	Money
Lackey, Miss M. M.	Jackson
Maxwell, J. A.	Drew
Milner, Mrs. R. L.	Ovett
Roberts, Mrs. D. O.	Brookhaven
Shurley, Mrs. W. T.	Yazoo City
Triplett, Mrs. A. T.	Louisville
Tull, N. T.	Jackson
Watkins, Miss Maggie	Clinton
Wroten, C. S.	Moorhead

NOTE—If you are a subscriber and don't get a new subscriber on this proposition, it is simply because you will not try. We offer no reward except the joy that will come to you in placing the Baptist Record in one more new home. Let us publish your name in this column next week. Win somebody today.

One pastor whose church was on the honor roll for having put the Baptist Record into every home, was surprised that we should have sent him and his workers the literature that was being sent out to other churches in reference to the Baptist Record Campaign. The literature and information was sent to all the budget churches so that they might be informed with reference to the special effort to increase the circulation of the Record, know all the plans suggested, and be able to help the weaker churches around about them. No well organized church with a live, up to date pastor can afford to live unto itself but should be ready to pass on to others every good thing it has, and help weaker churches to get on the honor roll in all of our great denominational programs.

Livingston the Pathfinder..... Matthews  
Fifty Missionary Stories..... Braine  
Pith and Pathos of Frontier  
Missions ..... Kinney  
Laborers Together..... Lackey  
The Witness..... Lutz  
Parable and Precept..... Cambrell  
Little Baptist..... Martin  
Fanny Crosby's Story..... Jackson  
Acres of Diamonds..... Conwell  
The Path to Home..... Guest

One of the latest books placed in the Circulating Library is "Building a Successful Sunday School", by Dr. P. E. Burroughs. This book discusses the whole problem of the Sunday School—organization, equipment, housing, the social life, etc. Every pastor and Sunday School worker should read this book.

The State Convention in its recent meeting appointed a committee to try to secure a change in the Mississippi State Constitution which will permit those wishing to do so to bequeath property to religious, benevolent or educational purposes. Most of our people may not be aware that the present constitution of Mississippi forbids anybody to will any part of his property to any benevolent institution or purpose. But so it is. It is the only state in the Union that does this. You may will your property to train dogs or to endow a skunk farm but you cannot make a will that gives your money to educate boys and girls, to feed orphans or to take care of sick people. In other words you may will it to the devil, but you can't will it to the Lord. Representatives of other Protestant denominations are working to secure this change in the constitution. The method is to secure signatures to a petition asking for an opportunity to vote on this proposed amendment at the next general election. The petitions are now being circulated and you will doubtless have the opportunity to sign. This week or next we will publish an article by Mr. Calvin Wells on this subject which is very timely, interesting, informing and conclusive. Read it.

As was to be expected the only serious difficulties in the way of the Conference on Limitation of armaments is the attitude and ambition of Japan. Indeed it is hard to avoid the impression that it was to avoid trouble with Japan that the arms and far east conference was called. Secretary Hughes laid down a program of naval reduction which was so radical, far reaching, and yet so just and from the American point of view so generous that others were amazed. There was nothing to do but accept it "in principle". This meant that nobody dared complain. And nobody has complained but Japan, who by these terms, of what is known as the 5-5-3 program, is given an advantage over her relative position in the past. But it does not satisfy her ambition and is not in accord with her cherished hopes for the future and so her representatives have raised objection asking for a 10-10-7 ratio as between Great Britain, the United States and Japan. But the 5-5-3 ratio is likely to stand. Japan doesn't like the Root proposal for the withdrawal from China of foreign soldiers, postoffices and telegraph offices, also the discontinuance of foreign courts. These demands are so manifestly just that all accept them in principle but Japan objects to them in application. If the peace can be preserved these objects are bound to come.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

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 Second V. President—MRS. M. F. DOUGHTY, Shaw  
 Third V. President—MRS. C. LONGEST, University  
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 Stewardship Leader—MRS. P. B. BRIDGES, Jackson  
 White Cross Work—MRS. HENRY F. BROACH, Meridian  
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson.  
 Treasurer—MISS M. M. LACKEY, Jackson  
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

LETTER FROM ELIZABETH KETHLEY  
TO THE AUXILIARIES OF 1st AND 2nd DISTRICTS

My dear friends:

I am very grateful to you for the books that have come to me recently. They will be a constant reminder to me of your love and thoughtfulness—a whole row of them across my table. Short stories to rest a tired brain after hours of Chinese, inspiring bits of verse; Uncle Remus to bring back pictures of days at home, sermons and quiet devotional studies, something to fit every mood.

Books are very necessary both for growth and recreation, and you can not do better than send books to your missionaries, so you can put down BOOKS as an ever welcome gift.

I am having a rare privilege this winter—a year in language school in the most interesting city in China. Peking is famous because she has preserved the best of China's ancient glory, in the fine buildings, paintings, pottery and literature. Mission work is well established and the Christian students, numbering over 1500 carry on organized work of their own aside from working in the individual churches. They have night schools and poor schools, and try to have a Christian group organized in every school in the city. There is a large opening here for so many of the schools are under the government with no Christian influences.

I attended a mass meeting of the Christian students some time ago, and in the enthusiasm of the crowd it seemed easy enough to be a Christian, but the real test comes to these Chinese boys and girls, just as it comes to any of us, in daily living out the life Jesus would have us. A small group, perhaps just one Christian, in a school surrounded by many who are actively opposed to Christianity, doesn't find the way easy. "It is easier to die for a cause in a crisis than to live for it in ordinary hours." There are many who are living, daily witnesses to the transforming power of Jesus, they are consumed with a desire to lift their people out of the ignorance and poverty and darkness in which the masses are steeped. Some one has said that no man lives at all until he lives for something great. If that is true China is coming into a rich legacy in that the Christian Chinese are LIVING. It is a challenge to us who have had the background of a Christian home and Christian nation.

Gratefully and sincerely yours,

ELIZABETH KETHLEY.

Union Language School,  
 Peking, China. Dec. 12th.

## CHRISTMAS AT HOUSE BEAUTIFUL

Perhaps nowhere in the world is Christmas celebrated in a more beautiful way than at the W. M. U. Training School. With a hundred or more young women who in their hearts have already realized the rich meaning of God's best gift to men, and who are ready to use all

their powers of mind, soul and body to bring "Peace on earth—Good will to men", it is not hard to have a wonderful Christmas. Year by year the classes go out from House Beautiful with memories of the gracious season, sweet and tender and inspiring, that linger like perfume of roses in the heart of the most beautiful Christmas day of all their lives.

Like a fond, indulgent mother does W. M. U. cherish this favorite child of hers at the Yuletide. From most of the Southern states, from Illinois, the District of Columbia, and far away lands, and from the isles of the sea—come packages by the hundreds for the school, the state groups and individuals for days and days in December and January. Many of these are sent by the W. M. U. organizations to bring good cheer to all the school. From Florida came grape fruit and oranges, from Georgia one hundred and fifty pounds (in one-pound packages) of fine pecans—the suggestion of a dear friend of the school as to how a big thing could be done for all the students at a small expense to individuals; from Mississippi the wonderful cakes that for three years have helped to make a rich feast for the girls and the faculty. For years Dr. Louis Warren has provided the turkeys for Christmas dinner. "May he live long and prosper," is the oft-repeated toast to this generous bachelor. Added to these fine remembrances are the boxes of preserves, canned goods, etc., from several states, and always from Old Kentucky, throughout the entire year, come donations generous enough to provide for every member of the school.

May we suggest that boxes of perishable eatables for groups and individuals be sent between the festivals, as much is wasted and the temptation to over-indulgence is very great when such lavish supplies are added to the good cheer provided by the school and its benefactors. The Principal and the Chairman would suggest that the gifts sent to state groups be the small accessories for the toilet, handkerchiefs, collars, stationery, etc.

All the inmates of House Beautiful, students and faculty, the Boards—Managers and Trustees—would gladly join in the songs of gratitude and thanksgiving for the loving kindness and tender mercies that have been showered on our school from the hand of the loving Father through His dear children. May the New Year bring to you and to us "A love that is higher than the stars, wider than the skies, deeper than the seas," the love that is Infinite and Eternal.

Affectionately,

MRS. GEORGE B. EAGER

Dear Council Friend:

Few things have seemed more far-sighted to me than a sign which I have seen displayed here in the windows of various business firms. It caught my eye, arrested my attention and then enlisted my hearty approval when I saw it on December 28 for the first time. It read about as follows:

Make Next Christmas Happier  
 by Joining

Our Christmas Savings Club.

After that followed the name of the bank and other necessary information. Then this morning on the way to the office I saw a young negro girl on roller skates. As she passed a negro charcoal vender he called out to her, "You ain't skating—you just rolling along—you just standing on your feet."

Of course these two incidents linked themselves together as I thought of our W. M. U. year for 1922. Are we planning our work right now so prayerfully and faithfully that next Christmas will be happy not only for ourselves but for many others the word over than it has been this year? Are we very sure that we are not "just rolling along, just standing on our feet?" My pastor said yesterday that no New Year's

resolution was worth a whit unless it was related to a definite plan.

Four months of 1922 will bring us right up to May and the annual meeting. What definite plan have you for helping your state to lead the union in one or more of its various interests? You know that there are two loving cups and ten banners to be awarded to those "who have a plan and work that plan!" Then some state will want to lead in the White Cross work, some in mission study certificates, seals and classes, some in relief work for Russia, and some in personal service. The distinction your state will win will largely depend upon you.

Your friend in New Year good wishes,  
 KATHLEEN MALLORY

Dear Miss Lackey:

The W. M. S. of the Tupelo Baptist Church observed the Week of Prayer for World Wide Missions beginning Sunday Jan. 1 at 3 P. M.

They met in the ladies parlor at that hour each day and carried out the Programs just as they were given, studying the different fields of the work with splendid maps obtained through the kindness of Mr. Arthur Flake.

The chairman of the different circles, with the able assistance of the retiring president, Mrs. J. N. Berry, and the new president, Mrs. J. M. Thomas, had the Programs so well planned and carried out that the attendance and interest increased every day till every seat in the room would be taken.

Every member felt that it was good to be there and not only enjoyed the whole week, but was glad to receive the spiritual uplift and good fellowship in such meetings.

The only thing that cast a shadow of gloom over the splendid services for the week was the absence of Mrs. A. J. Dickinson, our pastor's wife, who was quarantined at home with a case of scarlet fever. A. J. D. III. Her mother, Mrs. Trotter, was there too, and would have added much to the interest of the meetings, but denied themselves this pleasure that Bro. Dickinson might go on with his work.

Bro. Dickinson met with us Friday and made a timely and instructive talk on Japan. We hope many other W. M. Societies have already observed this week, if not, will be sure to study these mission fields as given in Programs.

Yours,

MRS. MARY REED PEGUES

END W M U

MISSISSIPPI FOREIGN  
MISSIONARIES

SOUTH CHINA: Canton, Mrs. R. H. Graves; Miss Mary Anderson.

CENTRAL CHINA: Shanghai, Elizabeth Kethley; Mrs. J. H. Ware (Mary Bibb Long).

NORTH CHINA: Pingtu, Shantung; Pearl Caldwell, Hwang Hein, Mrs. S. E. Ayers, (Winie Bennett).

INTERIOR CHINA: Kaifeng; Mrs. L. D. Eavenson.

JAPAN: Kokura; Mrs. J. H. Rowe (Carrie Hooker Chiles).

MISSISSIPPI HOME  
MISSIONARIES

Tampa, Florida: Birdie Lou Clark.

Illinois: Jewell Grimes. (Employed by that state.)

North Carolina, Mountain School: Rosa Rimes. Six Mile Academy.

MISSISSIPPI STATE  
MISSIONARIES

General Field Worker, Minnie Landrum, Clinton.

Good Will Center, Meridian: Millie May McLelland.

Through mistaken information the Record published that West Laurel had called a pastor. Not yet.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### TITHING HONOR ROLL 100% Tithing B. Y. P. U.s

Aberdeen Juniors  
Terry Seniors  
Hickory Juniors  
Okolona Seniors  
Brookhaven Juniors  
Louisville Seniors  
Baldwin Juniors  
Columbia Juniors No. 2  
Yazoo City Juniors  
Grenada Juniors  
Grenada Seniors  
Brookhaven Intermediates

### GLOSTER HOLDS INTERESTING TRAINING SCHOOL

Beginning Sunday the 8th it was the pleasure and privilege of the State Sec'y. to conduct a most profitable Training School for the three B. Y. P. U.s of the Gloster church. The program was on the usual order and was entered into with an unusual interest and enthusiasm by the young people. Beginning at five o'clock the Intermediates with a few of the older Juniors met to study their Manual. This was an interesting crowd of about thirty. Mrs. Morris the Leader of the Intermediate union was on the job with us each afternoon. We missed the presence of Miss McLain the Leader of the Junior union, Miss McLain having been ill and confined to her room. From six to six thirty a good social time was had with eats and drinks. The different groups of the Senior union served for the first four evenings, the Intermediates having the last evening. The Seniors came at six for the social hour and stayed through for their class work which was from six thirty to seven thirty.

The Seniors on the first evening decided to name their groups and select a color and make a banner. Group D choose the name 'Lightning' and in drawing from the hat for their color they drew 'White.' It was one of the most interesting classes, and seemed to be willing to do just what ever was suggested in the work. The record every evening with the seniors was 100% Bible readers of all in attendance, and the attendance was an average of 31, one day dropping to 30 and one or two days reaching 32. Brother Morris the pastor realized the fact that the B. Y. P. U. means the only means of training for the young people and is ever anxious to do all he can for his B. Y. P. U.s. He was in his place in the class every evening. It was a most profitable week's work, forty five passing the test on Friday evening.

### BAPTIST RECORD DAY

Some one in your B. Y. P. U. has received a suggestive program for the B. Y. P. U. to render in place of the one in the Quarterly. If it has not been turned over to a group that is to have the program Sunday please see that is so we have this program. The Baptist Record gives

the B. Y. P. U. work two columns every week, and even if it didn't we ought to be willing to do all we can as B. Y. P. U.s to enlarge the circulation.

*Sunday School and B. Y. P. U. Convention Song.*  
*Sing it in your B. Y. P. U.*

Tune— Tramp, Tramp, Tramp.  
From the city and the town, every train Meridian bound,  
March the 21st and through the 23rd. This is our convention date, mark it down upon your slate,  
Get your trumpet down and help us sound the word.

Chorus.  
Tramp, tramp, tramp oh hear them marching.  
Marching to Meridian.  
They will come from miles around, from the city and the town,  
And from way out in the country they will come.

Sunday Schools B.Y. P. U.s send as many as you choose;  
We'll not limit you we think that might be wrong.  
Take this tip its up to you, join the crowd that's marching through,  
Marching to Meridian two thousand strong.

Chorus.  
**DeSOTO ORGANIZES A JUNIOR B. Y. P. U.**

A letter from Miss Ethel Parker tells of the organization of a Junior B. Y. P. U. in the DeSoto church. The Senior B. Y. P. U. of DeSoto has been for some time one of the best in the state, and we look for this Junior B. Y. P. U.s of the state.

Study Course Week, March 12-17, 1922  
The one big event now facing the B. Y. P. U.s of the south coming before our Meridian convention is the SOUTH WIDE STUDY COURSE WEEK. We have been observing this week for several years and it has been growing in popularity each year and we are hoping that this shall be the best yet. We mean by that that we hope that more of our B. Y. P. U.s will observe this Study Course Week. Our B. Y. P. U.s are required in the Standard of Excellence to have at least one Study Course each year. If you observe this week it means that you get that point in the Standard off the very first Quarter of the year.

A letter comes to us from Bro. W. E. Allen one of our young men who went to Brazil this past year to represent us there for the Lord. Brother Allen is a Mississippi boy and we are proud of him. His letter is interesting as he tells of the beginning of his life work in South America. Let us remember him in our prayers.

A good book for you to take for Study Course Week, is 'Training in Stewardship.'

We will appreciate any song you may wish to contribute to this campaign for the S. S.-B. Y. P. U. Convention. Help us make it even greater than the Laurel convention.

Perhaps the best book for your B. Y. P. U. to study during Study Course Week will be the B. Y. P. U. Manual. Every B. Y. P. U. ought to study the Manual at least once every year.

Reports are coming in. As a result of circumstance that could not be overcome many of our B. Y. P. U.s were omitted when mailing out the Report blanks. We regret this, but they have been sent out now to everybody, and so we will be looking for your report right soon.

We are expecting reduced rates on all roads for the Meridian convention. The rate will be two-thirds on the certificate plan, you pay full fare going, get a certificate when you buy your tickets, which gives you one-third rates returning. We will announce definitely later whether or not we will get this rate, but be planning to go.

### CABBAGE PLANTS

Early Jersey Wakefield, Charleston Wakefield, Succession, All Saints, and Drum Head, also Bermuda Onions: 500, \$1.25; 1,000, \$2.00, postpaid: 1,000 to 5,000, \$1.50 Express collect; 5,000 to 10,000, \$1.00, Express collect. Write for prices on big lots. Cash must accompany all orders.

JAMES M. HENRY,  
Box 41, Doerun, Ga.

### CANCERS CURED AT THE KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Tumors, Ulcers, XRay Burns and Chronic Sores without the use of the knife, XRay, Radium, Acids or Serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.  
1617 West Main St. Richmond, Va.

### BOGUE CHITTO and NORFIELD

Besides the down-pour from above, the good people of the above mentioned places poured into the pantry a variety of good things.

The people of Bogue Chitto came in person to the home bringing their own gifts. Later came a truck to the back door from Norfield. They were unloading before we knew they were there.

In fact a reception had been arranged by the good ladies of Norfield and to have pastor and family present at which hour these good things were to be unloaded, intended for our surprise on our return home.

These churches co-operate this year for the first time. The two make a good field being only a little more than two miles apart with a thickly settled people all between.

R. D. Stringer, Pastor.

### BAY ST. LOUIS AGAIN.

This is written in simple justice to brother H. C. Roberts and in defense of his five year splendid work as pastor of this church. This splendid servant of the Lord, able preacher, and one of the most diplomatic pastors that it has ever been our good fortune to work with, did more to put the work here on a firm basis than any pastor the church has ever had.

During the pastorate of this good brother, which closed with the year 1920, the church elected a full quota of officers, a number of tithers were enlisted, and the work well organized in every department, though there were some vacancies at the close of his work caused by the removal of some of our members to other fields. The Sunday School made the best record in its history during this period, and the church finances increased about three fold. There were twenty-two baptisms, and there was not the slightest friction of any kind to mar the harmony of the work during the five years.

At the close of the year 1920, according to the resident membership the church had a fairly good Sunday School, composed largely of children and young people, though somewhat smaller than in former years.

The Church Clerk.

### MAGNOLIA

The Baptist Pastor's Home in Magnolia, now has the distinction of being one of the most beautiful and attractive homes in the town, as a result of recent repairs made by the church.

The home is centrally and conveniently located, being on the main highway, and one block from the business center of the town.

To passers by, it is accounted "a thing of beauty," and the interior repairs and decorations as done by the ladies of the church, show their exquisite taste.

During the Christmas holidays the people came with many rare gifts, which gladdened our hearts and home.

This ends our fifth year of work here together, and we are looking forward hopefully to 1922.

R. H. Purser.

### MOVED TO CANTON

Permit me to say through the Record, that the holidays were busy days to us this year. We packed up and moved into our own house on the farm six miles west of Canton.

We did not leave Summit because it is not a desirable place to live, nor because we felt our work done there but because we felt it God's will for us to locate out here and let us work from this point as a base of supplies. Here our boys can learn to work, very necessary, and I can help guide them in it, and at the same time carry on my preaching work with churches who have not pastors located on the field. I'm open for that kind of work now.

As to Summit, our three years there were very pleasant years. In some respects that field is the most pleasant we ever had. Happy is the man that succeeds us there.

Yours in the work,

R. L. Bunyard, Canton, Miss.



# HOW IT'S DONE AT ABERDEEN

Our pastor has an organization within our church which we think a little different. It has been suggested to the writer that possibly it might be desired by others and that mention should be made with the hope that if conditions exist in other churches as ours, some thought might be thrown out which would be helpful.

To begin with, so far as the writer's knowledge or information goes, most of the work of planning as well as preaching is thrown on the preacher and he sometimes gets a little help from the deacons by calling them together for consultation. Regular meeting of the deacons make it some easier for him but the strength of union is just as necessary in the Lord's work as in other work and the preacher who has the best organized membership will have the most helpful membership.

In order to get this general cooperation of the male members (the ladies were already well organized) the pastor organized a "Men's League" within the membership and solicited all men of the church to join. This met with a hearty response with the result that he has monthly meetings of the men who come together for a pleasant hour each month, where they get better acquainted than they would in a year's time of simply attending the preaching service. Meetings are very informal and everyone is induced to give expression concerning the subjects which are introduced. The pastor here comes in closer touch with the men than he can possibly do in regular services and every one feels perfectly free and easy and if nothing was accomplished more than the get acquainted idea, it would be worth all it cost; but in addition there is a team work where there would be individual work without it.

A president, vice president, secretary and treasurer are the officers but as there are no dues assessed, the treasurer is not overworked. It has been noted that at a luncheon which is donated by some of the members or supplied at a cost that would not embarrass the poorest members adds a homey condition and makes discussions more informal which is very desirable. A simple set of by-laws and a constitution were adopted. Possibly other churches organizing would not desire the same rules but if desired, a copy of ours will be submitted later for the benefit of interested churches.

Now, regarding objectors, who does not know that there were at one time objectors to the Sunday School but today the Sunday School is the greatest factor for good we have away from the church itself. Then the B. Y. P. U. has its obstacles and there is still a number of people who think it is time wasted. Then the W. M. U. has numerous objectors who can't see any good the ladies can do—and most of these are women kickers—the men have gotten to where they don't question the ladies efforts in the church any longer. So who knows but that pas-

tor Walker has originated an idea which will grow into a great organization for the promotion of the work of the church in its battle for truth and right in every community.

W. G. PEUGH.

## COUNTRY CHURCHES AND SOUTH-WIDE INSTITUTIONS

By Rev. G. C. Hedgepeth

It will no doubt be of deep interest to the Baptists of the South to know that the country church has had more or less to do in shaping the lives of exactly one hundred per cent of the presidents and superintendents of our South wide institutions.

Reference to Dr. E. Y. Mullins, president of the Southern Baptist Convention has already been made in a previous article. Dr. Mullins is also president of the Southern Baptist Theological Seminary, Louisville, Kentucky. For the benefit of those who did not get to read the other article I will say that Dr. Mullins was born and partly reared on the farm. His father and grand father were Baptist preachers and pastors of country churches.

Mrs. Maude Reynolds McLure, superintendent of the Baptist Woman's Missionary Training School was born and reared in the country, and was converted in a country church. She spent her young womanhood working in a country church in Alabama. The same church has sent out workers all over the South, many of whom have an intense missionary spirit.

Mrs. J. W. Byars, Superintendent of the Southwestern Woman's Training School was born on a plantation in Mississippi. Mrs. Byars has always loved and believed in the country church, and has a deep and abiding conviction that our strongest men should be in charge of the churches of the countryside.

Dr. R. L. Scarborough, president of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, is also a product of the country church. He was born in the country and reared on the farm and cow ranch until he started to Baylor University when he was eighteen years of age. He got his first impression of Christ and his first conviction of sin in a country church; was converted in a country village church. His standards of spirituality and conception of the doctrines were formed by the ministry of country preachers.

The president of the Baptist Bible Institute, Dr. B. H. DeMent, New Orleans, La., was born and reared in the country, was seventeen years old the day he visited a great city. He got his college education in the country, was converted, baptized, licensed and ordained, and began preaching at a fourth-time country church.

Dr. H. E. Vermillion, superintendent of the Southern Baptist Tuberculosis Sanatorium, El Paso, Texas was also born on the farm, and the nearest country church to his home was seven miles away. This church had preaching services once a month but there were Sunday Schools at school houses which he attended with his parents. This and other country churches exerted the most powerful social and religious influ-

ences that came into his boyhood life. Country preachers led him to Christ and counselled him wisely in many trying times. He has served country churches and out of these have come many useful citizens in all walks of life.

Thus we see that one hundred per cent of the presidents and superintendents of our south-wide institutions were born on the farm and in some way their lives have been touched and helped by the country church. Out in the country today are many bright boys and girls who need not only to be won to Christ but trained and made ready to answer God's call for service in our South wide institutions ten, twenty, thirty and forty years from now.

## SEMINARY STUDENTS DO PRACTICAL WORK.

Through the Students Missionary Society, under the supervision of the Professors in the Department of Efficiency, the several hundred young preachers in the Southern Baptist Theological Seminary at Louisville, Ky., are being given preparation for

practical Christian work as well as training in strictly theological and related subjects. The Society is divided into four groups, named for the first four instructors in the Seminary, Drs. Boyce, Broadus, Manly and Williams, and each group is held responsible for certain phases of practical Christian work in the city, such as shop meetings, street services, work among the foreigners, settlement work, hospital visitation and the like. Each student is assigned a definite task and required to report upon the results obtained.

A few of the young ministers are given assignments as apprentice pastors in the churches of Louisville. Each young man thus assigned makes the study and is subject to orders for whatever service may need to be performed. The young man is paid for his work, thus enabling him to defray the expenses of his seminary course.

The Seminary students report the largest number of personal conferences and conversions so far this year of any similar period in their history

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Wards Off Malaria and Restores Strength. Try It

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Go into your dealer's store. Play a Gulbransen. Make the three tests shown below. You'll realize the pleasure a Gulbransen will bring you and—further than that—you'll understand why the Gulbransen encourages the interest of children in good music, and music study.



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"I thought—as many people do—that a player-piano was simply a mechanical instrument that ground out tunes—much as a machine turns out bolts!

"But after the salesman had me sit down and play the Gulbransen, I changed my idea. I found the Gulbransen a finished musical instrument—a tremendous advance over the player-pianos I had known in years past.

"I became enthusiastic. I wanted it for my home.

"Now that I have it I am more pleased than ever. Between business and social duties I

never had much time for music. But in a few evenings Gulbransen Instruction Rolls taught me to play—well. In fact, better than my wife, who has taken lessons for years.

"I bring out every shade of expression I desire—I do everything the pianist of ability does—without the tedious finger work."

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# A MILLION BARRELS OF FLOUR ARE WANTED FOR RUSSIA

Quakers Appeal to Every Organization And Family to Give of our Great Surplus

## HOW MANY BARRELS WILL YOU GIVE?

The nation has been asked to give a million barrels of flour to the 15,000,000 starving people of Russia, to be distributed to the Quakers, who for a year have maintained relief in Russia. Every miller of the country has been approached and asked to give, and the great flour weekly papers, The Northwestern Miller and the Modern Miller, have editorially commended the appeal, and have given free pages of advertising to it.

The plan as outlined by the American Friends Service Committee is, each miller will be asked to make a direct contribution in flour to the campaign, and with this as a nucleus, to solicit and accept contributions from the community about him. He will sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute. The bankers, the chamber of commerce, the Rotary or Kawanis Club, the women's club, the lodges, the grange, the labor unions and the churches will be asked to take their share in raising this amount of flour. The basic cost of a barrel of flour will be put at Five Dollars and each organization will be asked to contribute one barrel for every ten members, which will mean a giving of only fifty cents per member.

The family is the great unit of American life. How many families not be able to give one barrel of flour in the circle of your acquaintance would this winter, out of their abundant supplies to save men, women and children from the agony of death by starvation? The family which gives a barrel of flour will practically never know, by the quantity of food that is served upon its table during the winter, that it has given the flour. Even with the remembrance of all that we have given during the past five years is it not true that not one of us, even, has ever begun to actually suffer because of what we have given? We have always given of our surplus, and even those of us who went deep into our surplus have always stopped when the limits of our surplus had been reached. We have never given of our actual needs and wants.

Suppose, just as a dream, we have given until all of the extras of our life are gone, and if we should give more it would take of that which we actually need for ourselves. The world and life, has never been saved by someone giving of their surplus. Its saviors have always been those who have given of their very life.

Today one-seventh of the number of people who live in the comfort and security and luxury of the United States, are standing helpless while death overruns them, tears their children from them, separates families and causes the agony and misery that salvation alone can bring. The world is suffering the agony that would come

to us if one of our children should die multiplied by 15,000,000. In the face of this shall we give simply of that which we do not need, or shall we give until it begins to take even life-blood itself? Somehow a young man of Nazareth tried to teach that to give until one sacrificed one's very life was the only way to live. Shall we follow Him?

## HOTELS AT THE SOUTHERN BAPTIST CONVENTION

Brother J. Calvin Moss, Virginia's representative on the executive committee of the Southern Baptist Convention, and chairman of the sub-committee on arrangements for the 1922 session of the Convention at Jacksonville, Fla., authorizes the following announcements concerning headquarters hotel at Jacksonville and reservations for messengers at this and all the other hotels:

1. The Seminole Hotel is the unanimous choice of the sub-committee for headquarters hotel, though there are other hotels in the city in the same class with the Seminole.

2. No reservations for rooms will be made for the messengers or visitors planning to attend the convention by the Seminole or any other Jacksonville hotel.

3. All applications for reservations must be made directly to Mr. Charles G. Day, Chairman Reservations Committee, Care Seminole Hotel, Jacksonville. No matter how prominent a man or woman may be, nor how much pressure he or she may bring to bear upon the hotel management, the application will not be honored by the hotel but will be passed on to the local committee for assignment and answer. Compliance with these regulations will save trouble on every hand.

4. The assignments of rooms will be made in the order in which the applications are received and the committee is prepared to make assignments now.

5. When an application is received by the committee for assignment, a card will be sent the applicant giving the name of the hotel to which he is assigned, along with the number of the room, the accommodations furnished in the way of number of beds, bath, etc., and the rate per day.

These rates are regular and reasonable and the hotels guarantee the messengers will not be asked to pay more than the rate given on the assignment card.

The sub-committee from the Convention's executive committee has secured the largest concessions for the comfort and convenience of the messengers in the history of the convention, the writer is persuaded, and with the enthusiastic co-operation of a strong local committee there is every reason to believe the visit of the messengers in Jacksonville will be an exceptionally pleasant one.

It now appears that the Woman's Missionary Union will hold its session in the armory, almost adjoining the Billy Sunday Tabernacle where the convention will meet, and that the various boards will display their exhibits in a large tent as was done at Chattanooga last year.

The Jacksonville committee will pro-

bably make arrangement later of a complete list of the Jacksonville hotels and the rates charged by each. The city has a number of high-class hotels and it is believed more people can be cared for by the hotels there than in any city where the convention has met in recent years, as the tourist season will be over when the convention assembles.

Frank E. Burkhalter.

## RIGHTON

On Monday evening Nov. 28th, Bro. and Mrs. J. L. Low were delightfully surprised with a miscellaneous shower given them at the Baptist Church by the members of their church and quite a number of their friends of other denominations.

In order that the pastor and his wife might not become suspicious of anything they were invited to 6 o'clock dinner in the home of a friend some distance from the church, thereby giving the ladies in charge an opportunity to arrange things at the church.

At seven o'clock a car was sent for Bro. and Mrs. Low and they were asked to stop in the church for an entertainment. On entering, and seeing the interior of the church beautifully arranged with ferns and chrysanthemums, and a musical program of unusual talent being rendered, they hardly knew what to expect, when presently two ladies representing black mammas came in singing an old melody and carrying a huge laundry basket heaped high with linens of every kind, household and personal and upon depositing their load called for "Sister Low and de Boss," saying "We brung 'em home early missus, 'cause we wanted our money for to pay our house mission dues and dey's still wet so you and de parson must help us hang 'em on de line." A wire was already stretched the entire length of the church, they got busy and in a few minutes the line was more than full of beautiful linens. The black mammy's then had to fill the basket again this time with groceries etc., including a box with a hen and four triars. It was much fun and excitement to every one, Bro. and Mrs. Low each tried as best they could to express their appreciation and gratitude.

The music continued under the direction of Mr. Perry, while the guests were served delicious refreshments, there being near 150 present.

On the 1st Sunday in Nov. we came near losing our much loved pastor and his wife, another field of work having called them and offering such inducement as seemed to Bro. and Mrs. Low, could come from no other source than God, and for some few reasons they felt that possibly their work was done here and a new man might do better, but as soon as our people realized what was upon them and that we were really near the point of losing our efficient workers, the Deacons and church as a whole got busy and talked with God as possibly they had never done before in such a matter, and after prayer and together with Bro. Low's other church, Avery, they urged him to reconsider the church, feeling confident that Bro. Low's work had only begun here, promising to

put their shoulders to the wheel and work more in harmony than ever before.

Our Lord has His own peculiar way of carrying out His plans and surely He was in this and it all came out as we had so earnestly prayed, and Bro. and Mrs. Low are fully convinced that the Lord has a great work for them yet in this field.

We then, as a church, were prompted to in some unusual way get our members together and show in a small way our appreciation of their past work and of our sympathy and co-operation with them in the future, this resulting in the above spoken of shower. We feel that we have each gotten a blessing from it. May other churches get an idea.

## Reliable Frost Proof Cabbage

Plants of all varieties, by parcel post prepaid, insured, 50c per 100, by express, charges collect, \$1.50 per 1000 and \$1.00 for 500. As quoted as you wish. Count and delivery guaranteed. Orders filled the day received. Plants raised favorably State Inspection. ALFRED JOUANNEY, Mount Pleasant, S. C.

## FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days earlier than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for \$50; 500 for \$1.25; 1000 for \$3.25. By express, charges collect, \$2.25 per 1000, cash with order.

William C. Geraty Co., Box 1, Yonges Island, S. C.

## Banking By Mail

Uncle Sam's mail makes it just as convenient to carry your bank account with this bank as it is for you to transact any business in your nearest town. Hundreds of people from all parts of Mississippi believe that it is a good idea to carry a part of their funds in this—Mississippi's largest state bank—where every dollar deposited is guaranteed against loss under the State Guaranty Law.

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## PROHIBITION PARAGRAPHS

J. J. Bailey, D. D., State Superintendent Anti-Saloon League

The recent session of the circuit court at Haverhill seems to have increased up to the 100 per cent mark in at least one case. The grand jury returned an indictment against a still owner, the prosecuting attorney delivered the goods, the grand jury returned a verdict of guilty as charged, and the splendid Baptist judge, D. M. Miller, according to the law and evidence fixed the penalty at two years in the state penitentiary. If all cases were handled in this thorough going fashion, illicit distillers would grow "beautifully less."

During the month of December there were destroyed 21 stills, 10 gallons whiskey, 4,736 gallons beer, property used in violation of law amounting to \$1,225, and taxes assessed in the amount of \$5,118.44. Some of the largest outfits ever captured in Mississippi by the Federal department were captured during this month.

After a very thorough investigation by experts covering several months, the results of prohibition in this country are given out as follows:

1. Prohibition is excellently enforced in nine-tenths of the area of the country and in the remainder is sufficiently well enforced to be a very great improvement over the license system and a serious hindrance to law violators.

2. There has been a decrease in the consumption of liquor of not less than eighty-five per cent.

3. There has been a startling decrease in poverty and financial distress. For the first time in history the United States has passed through a period of sharp deflation with almost no hunger or suffering from exposure. The hospitals have been relieved of the alcoholics and have been able to give more attention to maternity and similar cases. In the famous Healey Rescue Mission of New York City, there were 2,415 visitors seeking food, shelter or other help in the last six wet months and 19,691 in the first six dry months. Similar reports have been received from many other cities, while charity workers tell illuminating stories of changed conditions.

It is estimated by those in position to know best that there are at present stored in the warehouses in the country 42,500,000 gallons of liquor. This is about 11,000,000 gallons less than there was on hand one year ago. This is small compared to the amount on hand when the Eighteenth Amendment went into effect.

### FLORIDA LEADS VALUES

The most valuable property was seized in Florida where \$2,250,000 worth of "booze" and paraphernalia (including distilleries) fell into the government's hands. New York ran a close second with \$1,450,000 worth of property seized. Other property seizures ran: South Carolina \$1,350,

000; Georgia \$980,000; Ohio \$755,000; Virginia \$70,000; Alabama \$525,000; North Carolina \$510,000; Louisiana \$455,000 and Tennessee \$330,000.

Ohio led in the number of citizens arrested. Approximately 3,800 Ohioans were arrested during the year, while 3,500 were arrested in New York. Illinois ranked third in arrests with 2,500, and Massachusetts fourth with 2,200, and Texas next with 2,000. California and Missouri followed each with about 1,200 arrests. The most beer was seized in Georgia where agents confiscated 1,450,000 gallons. North Carolina was second, and Virginia third.

### PERSONAL LIBERTY

"The final refuge of 'the trade', now and always, is the cry that prohibition interferes with personal liberty. We answer frankly that it does, and so do the Ten Commandments interfere with the personal liberty of every liar and thief and gambler and libertine and Sabbath breaker and profane swearer throughout the world. There is not a drug addict, nor a man who beats his horse, or deserts his family, or commits murder, or does any wrong, who could not truthfully make the same claim. Prohibition does interfere, and was intended to interfere with every form of 'personal liberty' which can be gratified only by wrong-doing to one's self and others. It does not prevent a man from engaging in honorable employment, from educating his children, serving his community, or worshipping God according to his talents and inclinations."

### NEW YORK WETTEST

New York was the "wettest" state in distilled liquors. Dry agents there seized approximately 69,700 gallons of distilled spirits during the year. California was second in this respect with 65,000 gallons seized.

California however, led all other states in the amount of wine elder which fell into federal hands. These confiscations totalled 700,000 gallons. Virginia with sixty thousand gallons confiscated was second and Minnesota third with 40,000 gallons.

In the number of distilleries and stills seized, North Carolina was the worst violator. She led both in violations by big majorities with Virginia second in both instances.

The American Medical Association, Chicago, sent out a questionnaire to the doctors in 19 states, asking them to cite instances in their own practices where unnecessary suffering or death had resulted from the enforcement of prohibition laws. In reply 2,694 doctors said that they had observed suffering and death in their practices caused by the enforcement of prohibition laws. On

the other hand, 10,132 reported they had experienced no such instances.

Well, there it is. More than three against one in favor of prohibition. Just to think that the prohibition laws have been enforced in 19 states to such an extent as to fall across the paths of 2,694 physicians. As Democrats, we recall the couplet of Alexander Pope:

"Who shall decide when doctors differ,

And soundest casuists doubt, like you and me?"

Who shall decide? Why doubtless we shall have to let a majority of the doctors decide. Also let us remember that those 19 states pulled through the influenza epidemics boozeless.

### CABBAGE PLANTS

Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c; 500 for \$1.10; 1,000 for \$2.00 postpaid. By express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to 9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

### SHANNON

New Years Greeting to all the Record family:

Just a few words about the work on our field. We had very gratifying results from the titling campaign from some of our churches. 30 signed up at Shannon, 20 at Nettleton, 10 at Plantersville, 9 at Mt. Olive, and 4 at Brewer. Quite a number of these are B. Y. P. U. members. One brother at Shannon, after signing the card, sold a bale of cotton, took out the tithe and carried it right to the church treasurer. We believe that this is going to prove a great spiritual as well temporal blessing to our people who do tithe. Well a little about "Santa Claus."

One of our little girls was stricken with diphtheria in a very bad form the week before Christmas. We carried her to the hospital at Tupelo, but she recovered without an operation. The nurses and doctors were very kind especially Dr. Berry, and during this time the good women of our church at Shannon relieved my wife of her Christmas cooking, also all the members joined in sending a very bountiful box and bags of good things which of course was greatly appreciated. Then at Nettleton Sunday little Billy Francis had a little suit case packed with something nice for each member of the family, selected and packed by himself.

May the Lord bless him and each one of these others who ministered so nobly unto us, and may they be partakers of the fruit of our ministry. It certainly makes us long to go forward greatly in kingdom work.

May the Heavenly Father bless all the Israel of God this coming year

Gratefully,

Chas. Nelson.

Am off to Bible Institute at Ecu, now.

### MARRIED

At the home of Hon. Thomas Spight, Ripley, Mississippi, on January 4th, 1922, Dr. Jeff D. Ray, Professor of Homeletics in the Southwestern Baptist Theological Seminary, Ft. Worth, Texas and Miss Lillian Spight, of Ripley, Mississippi, Dr. W. T. Lowrey officiated assisted by Pastor Harvey Gray.

The bride and groom will be at home on Seminary Hill, Ft. Worth, after January fifteenth.

Miss Lillian is the daughter of our former Congressman from the Second District who has been so well known as a statesman and a Baptist. She was one of the leaders in the Baptist church at Ripley and will be greatly missed. Dr. Ray is one of the leading Baptists of Texas and the South.

W. T. LOWREY.

### BROOME—BOONE

Married at the Baptist Church, Marks, Miss. Dec. 25th, Mr. William W. Broome to Miss Margie Boone, the father of the bride, Rev. R. M. Boone officiating.

The groom is a young man well thought of in this section of the state and is now in charge of the Agricultural interest of the Holmes County Agricultural High School at Goodman, Miss.

The bride is an accomplished musician and has charge of the department of music and voice in the Agricultural High School at Goodman, Miss.

Immediately after the ceremony this young couple left for New Orleans and points on the Gulf coast, after which they will be at home in Goodman, Miss.

### COWART CHURCH, TALLAHATCHIE COUNTY

Just a word concerning the Cowart Baptist church. This church is in a fine bottom country in the midst of a large settlement of white people. While passing through on my way to Charleston where I expected to spend some time for my health, I discovered that they had been without a pastor for several months. On request of some of the members I agreed to stop over and preach one Sunday for them. At the conclusion of the evening service they would not let me go, and at the end of six week's supply we have accepted the call as pastor. Already the good water and fine climate have been of great help to me, and I have learned to love the good people of the country. We have a good Sunday School, a W. M. U., and I shall organize a B. Y. P. U. soon. Began a teachers' meeting last week.

Before entering war work I was for eleven years pastor at Salem and Kingfield, Me. Since my discharge I have done evangelistic work when physically able. Shall push all the pans of the Southern Baptist Convention (to which I now belong as a member of Cowart Church) to the best of my ability. Cowart Church is very much on the map at present, and we predict a good year. Pray for us.

FRANK L. LITCHFIELD.



## Sunday School Department

We have four AA-1 Sunday Schools in the territory of S. B. C. and two of those in Mississippi. From what we hear there is going to be another in Mississippi right soon. Watch for the report.

We would like to commend to the Junior teachers a little manual on hand work prepared by Miss Elizabeth Nuckols of South Carolina. The price is only 15 cents.

A great many of the organized classes are planning to send a representative to Mobile Feb. 7-9. Is your class in this list?

List of A1 Sunday Schools in Mississippi during 1921.

Charleston  
Clinton  
Collins  
Columbia  
Grenada, 1st Church  
Hattiesburg, Immanuel  
Monticello  
Mt. Olive  
Newton  
Oxford  
Philadelphia  
Sumrall  
Sumner  
Winona

How about checking up the standard and see how much you will have to do to reach it and be one of the number this year.

### HOME DEPARTMENTS

Mr. Harry L. Strickland, who has charge of the organized class work for our Sunday School Board also has

the Home Department work assigned to his office. We hope that the leaders of the Home Departments of the Sunday School in our churches will register as have so many of the organized classes and begin at once to reach the standard that is fixed for this department. We shall be glad to have you write the Sunday School Department for literature on this work.

The reports are coming in pretty good and we believe this is going to be the best year we have ever had in Teacher Training work. Send your reports to the office at Jackson instead of Nashville.

Dr. Beauchamp of the Sunday School Board, Mr. Wm. P. Phillips, Sunday School field secretary of Texas, and Miss Lillian S. Forbs, elementary worker for the Sunday School Board are assisting our own field workers in a city training school in Jackson this week.

What part is your Sunday School having in the campaign to put the Baptist Record into every home in your church? If the senior and adult classes would take this matter up and work at the job we could reach most of the membership in our churches. One of the purposes of the organized class is to enlist so let us get busy.

If you have some senior and adult classes that are not organized we would be glad to send them some literature on organization.

## Mississippi College News

Most of our students have plenty to do at all times, but at present we are working in earnest, preparing for the final test at the end of the first semester. According to the custom, we are supposed to review and get clearly and definitely the work of the semester. For this work we have the first two weeks after the Christmas holidays; therefore, it requires the greater part of the first week for most students to get down to real business. It is the sweet assurance of the approaching examinations that makes us all so earnest. We sometimes think that these days are very trying, for few boys retire now before a late hour. Since we must review the work of the entire semester, it is necessary that each subject be, with few exceptions, entirely covered—all library readings and written work must usually be completed before examinations. Taking into consideration the shortness of the time and the quantity of work to be done, one readily realizes that all the powers of concentration which a youngster has must be brought into play. However, it is this that makes a strong and subtle mind. Therefore, for those who do well this review work, which we are glad to say is done in a most painstaking manner by most of our students, there is the glory of the victory of the will over

that part of the mind which resists learning.

To add to our work just now, we have the best of prospects for class football, which concerns a large percent of the membership of each class. The purpose of all this is that each class develop the best possible football team in order to play against and defeat the other classes. We always look forward with much spirited pride and pleasure to the contest. These will begin in about two weeks.

In closing, we are glad to say that we are near the middle of a year which has been good thus far in all college work and activities.

M. L.

## General Association

### CHRIST AND HIM CRUCIFIED.

For I determined not to know anything among you, save Jesus Christ, and him crucified. 1 Cor. 2:2

Paul seemed to always avoid the sensational in his preaching. He did not depend upon excellency of speech, nor on wisdom, as the world regards wisdom, but desired in a simple, yet sublime way to preach Christ and Him crucified to the members of the church at Corinth, and then to a lost world.

He did not try to embellish his message with the things that he had learned at the feet of his great teacher. He let no man, or men, dictate to him how or what he should preach.

The Holy Spirit was his teacher and guide, and leaving off enticing words he, ever in weakness and fear, and trembling delivered his burning message of the cross.

He used all his education to make clear and plain his gospel message.

Christ was the supreme need of his people as he is the one great need of all people, so in his preaching to the people he tried to forget all that he knew except that Christ died to save men. He, like John over on the Jordan, lost himself in Christ.

It was not enough that he preach Christ—he must preach Christ and Him crucified. His preaching, and all real gospel preaching must needs lead on to the cross, and catch a vision of the bleeding dying Christ, and lead those that hear, to catch the vision and lay hold by faith, on Him and die to sin, and be made alive in Christ. Our Spiritual life must come from, and be kept and developed by Him who lived and died and lives again.

It seems that we have come upon a time when in our thinking, praying and preaching—yes, and in our living we are too far away from the cross of Christ, and consequently too far away from the Christ of the cross. And we need to get near the cross and have our spiritual life renewed.

Then the need of our time is more old-fashioned sound gospel preaching. Preach the word.

Is it not possible that we are giving more of our attention to the financing of the Kingdom than we are to building up the Kingdom to be financed. When the pendulum swings from one extreme it does not stop till it reaches the other, so there was, perhaps, a time when we gave too meager attention to the financial interest of the Kingdom; is it not possible that we have reached the other extreme?

For thirty five years we have been observing more or less closely, the progress and lack of progress of religion, and Baptists are giving now vastly more to the objects fostered by our denomination than ever before, but there is a woeful lack of spiritual life in our churches. Almost everywhere the lament is that our people do not attend the services of the church, do not go to Sunday School, and seem indifferent to the work of the church.

Some of our people give their money but do not give themselves in service. The greatest need of our churches today, as we see it is Spirit filled men and women to help in bringing the lost to Christ. Have some of us, as preachers been so lacking in tact as to lead some of our people to believe that we want their money, and it is a matter of indifference about them?

We should in a loving way lay upon the hearts of our people the necessity of giving—first of all: themselves and then a part of their money to the cause, but when the preaching hour comes let us with all the earnestness of our souls preach the sweet old gospel that clusters around the cross to dying men and women.

God forbid that I should glory save in the cross of our Lord Jesus Christ. Gal. 6: 14

Rev. J. A. Hailey is still holding forth at Miss. The work there is mov-

ing along nicely, although some of the best workers in the church have moved away.

Rev. L. D. Bassett reports good services at Faulk's Mill Second Sunday in January good congregations and 51 in Sunday School. We are pleased to have good reports from that field.

Three years ago our General Association Board began work there. For two years Bro. Allman labored there, and last year Brother Bassett was employed to continue the work. Recently he succeeded in organizing a church there and now we have to pay only part of his salary.

Methodist Stewart: "The great trouble with us is that so many of our members do not contribute to our church."

Baptist Deacon: "I guess you are mistaken brother; I suppose your members are very much like ours—some of them contribute time and money and the others contribute all—the trouble in the church."

To call a man a henpecked husband, is just another way of calling his wife an old hen; and by doing that maybe we disgrace the hens.

It seems that some of our churches would be much better off if the Lord would take some of their members to heaven, or make some other disposition of them.

Some people have so much religion that it keeps them happy; while some have just enough to make them miserable.

He is revealed.  
While in the common things of earth  
called.  
Men look for God, and fancy him con-  
fined.  
In wonder working, or some bush  
age, and we rejoice in that fact.

It is well, perhaps, that the Evolutionist can get comfort out of his theory that he descended or ascended from a tadpole, but we rejoice that we did not come that route. God made us in his own image.

SALESMAN WANTED—Must be high-class, recommended by rated business men. To experienced salesmen we pay salary; to commission workers we make weekly advance on orders; to "dealers" we loan money for actual expenses. Our line is high-grade. Traveling season begins in spring, with deliveries in fall, giving eight or nine months steady work and a good income to hustlers. Write today giving full information. Howard-Hickory Nursery, Hickory, N. C.

### STOP AND THINK

Some things we should come plainly out against as pastor, that we might protect the coming generation of girls.

Notably

Joy riding, Dancing, Wearing Men's Pants, Riding Astride, Going in Swimming, Receiving company too young. All of which leads Hellward.

B. F. McPhail, Mathiston, Miss.



## KOSCIUSKO NOTES

First Baptist Church has had a year of progress and prosperity along many lines. Our various activities and departments are better organized than ever before. The W. M. U., with their seven circles, have an aggregate membership of eighty, and about thirty tithees. The society is alert and aggressive in church and Kingdom service, a mighty power of assistance to the pastor. The B. Y. P. U. under the leadership of Mr. W. E. Hatcher, is doing better work than ever before. A few weeks ago, they rendered "The Trial of the Robbers," in a most creditable manner, better than I had ever seen it before. Our Sunday School has taken on new life, with an attendance on Dec. 14 of 342, and of this number 208 were in two adult Bible classes, 112 in the "Busy Men's Class," and 96 in the "Ladies' Class." These two classes have had an attendance contest during the last quarter and the interest aroused, has been remarkable. The "Busy Men's Class" won by only a narrow margin, and then generously asked the privilege of entertaining the Ladies' Class, at a banquet. The delightful social was held, Tuesday evening, Dec. 27, with tempting refreshments, toasts, and orchestra music, with more than 200 men and ladies present. The Ladies promptly challenged the "Busy Men" to another attendance contest for the first quarter of the new year, and the men have accepted. The school has outgrown its present quarters, and we plan to meet the need by building another annex in the early Spring. Our beloved Supt. D. L. Brown, after six months absence from illness, and hospital experience, has almost recovered from a serious operation, and will take charge of our S. S. forces, with the new year. All our people are deeply grateful to God for his recovery. Mr. T. M. Walker, of Aberdeen, was with us in a great meeting, in September, which gave impetus to our spirit of progress, and added some twenty odd new members. Pastor's salary and current expenses have been easily met, and we hope to enroll our quota of titheers. We lift up our eyes unto the hills, whence cometh our help, thank God and take courage.

A. T. Cinnamon.

## PYNE-JAMESON

The finale of real romance in this city received an added chapter of historic interest last night when at 8 o'clock in the beautiful residence of the bride, on Park Hill, Rev. J. D. Jameson and Mrs. Delle B. R. Pyne were united in marriage by the Rev. Dr. Claude W. Kelly of the First Baptist church.

The union of the contracting parties on this happy occasion is the culmination of an unusual train of events which through more than four decades prove that the actual affairs of human life are frequently beyond the narratives of fiction.

Rev. J. D. Jameson was pastor of the First Baptist church in this city

in 1882 and the old meeting house, which yet stands out on the corner of Prospect and Quapaw avenues, was built under his leadership.

At this time Miss Delle Bayley was organist for the congregation. The pastor restrained his warm admiration for his charming musician when he learned she was already engaged to Mr. P. Robbins, whom she married in due order, Dr. Jameson performing the ceremony. He then removed to Louisiana, where he married an estimable woman of his new charge in course of time.

The husband of Mrs. Robbins shortly afterwards died and in a few years the widow married Mr. Pyne, who also died in this city some six years ago.

Neither Mr. Jameson nor Mrs. Pyne were aware of the changed circumstances which had befallen them until they again met upon his visit to Hot Springs last September. Then the broken chords of the pastorate of 40 years ago were rounded out into unhindered strains of the early harmony and last night the preacher and his one-time organist were bound together in nuptial bonds.

Both have a large circle of friends in this city, particularly among the earlier residents, and the happy event of yesterday is the subject of much favorable comment and congratulation.

Hot Springs Sentinel

## OBITUARY

## W. W. Hollingsworth

The subject of this sketch, was born April 3, 1847, and died Dec. 10 1921. At the age of 16 he united with Jerusalem Baptist Church. On the 28th of Feb. 1869 he was married to Miss Sallie Pettigrew, by whom was the father of eight children, four boys, to-wit: Joe, Eb, Tom and Sam, all of whom survive, except Eb who lost his life in a mill accident; also four daughters, Mrs. Doty Hooker of Delhi, La. Mrs. J. H. Jameson, Mrs. Lee Ward and Mrs. Turnage of Zama.

He spent two years in Confederate service during the Civil War when on account of his youth, he was put to making saddles until discharged at the close of the war.

Making his home in the Ebenezer neighborhood, he united with the Ebenezer Baptist Church: served several years as clerk and was then made a Deacon, in which capacity he served this church for more than fifty years, a veritable pillar in all church activities. No one who ever knew him ever doubted the sincere quality of his personal effort in soul-winning. His own children are all active members of the church.

His funeral service was held at presence of a large concourse of neighbors and friends, the service being conducted by his pastor, Rev. J. W. White assisted by a former pastor Rev. A. T. Cinnamon, of Kosciusko. Several of the oldest citizens, D. C. Bailey, Mat Gregory, Wm. White and Jno. Sullivan, among them, testified to his high Christian character, and useful life as a neighbor and citizen. There was perhaps in Attala County no better known nor no more valuable citi-

zen than he, and he will be greatly missed by all who knew him.

Though nearly 75 years old, he was spared any long suffering. The summons came suddenly, while he and his wife at their daughters', Mrs. Lee Ward's home, alone, but no one doubts that he was ready; that he had fought the good fight and there was laid up for him the crown. Such a going was a triumphal entry to Heaven.

A. T. C.

## FIFTH AVE. BAPTISTS HAVE GOOD RESULTS IN YEAR'S EFFORTS

With a big New Year's meeting Fifth Avenue Baptist Church, Rev. M. J. Derrick feels that the year's efforts have brought forth good fruit.

The following report of the year's accomplishments has been sent in by Mr. Derrick:

On January 1, 1921, the present pastor came to Fifth Avenue Church, Hattiesburg. They were very few in numbers, only 104, and about as discouraged little crowd as I ever saw. They were just about ready to give up the ship. They only paid their supply pastor \$50 per month, and owed one month of that, besides \$20 of other expenses. There were a few, however, who believed in the church, and promised to do their best, at least for one year, to revive it. The church was very much in need of repairs. I confess it was about as unpromising a situation as I ever went into, but with the members' promise to stand by it with their best, and having faith in God for its revival, I came. I turned down three other calls to come. I really had my goods packed to go to Louisiana.

"We soon paid off the \$70 debt. The church promised to try to pay me \$90 per month. The board had promised \$60 per month for a pastor. The church has paid every cent of salary they promised to try to pay. We repaired the building at a cost of \$600. We held a very fine meeting, with Brother Farr to do the preaching, at a cost of \$200. We have not paid the annual quota to the seventy-five million campaign, but we paid \$200 more than the previous year. We have paid to other purposes about \$200. We closed the year out of debt, having in the treasury for all purposes \$231.

"They had 104 members at the beginning of the year. We gained 108, 48 of these by baptism. We lost about 20 leaving at the end of the year 185. The first day of the new year we had a larger audience than any day of regular service of the previous year. We received five new members. We start the new year full of hope and courage. This is not written with any sort of spirit of brag, or exaltation, but simply to show what our Lord will do when we trust and serve Him. "The Lord has done great things for us, whereof we are glad."

—Hat. American.

## RECTOR, ARK.

We held our first service as pastor of the First Baptist Church, of Rector, Ark., last Sunday and it was in every way a great day. The Sun-

day School was at high water and the house crowded to its capacity at both preaching services.

The church had purposed a recognition service for the pastor and his family, Bro. Newsome, Enrollment Secretary led in this service and a number of speeches were made all of which were full of warmest welcome and expressions of hope, for the future.

The Pastor's conference of the city had planned a reception for us at the Baptist Church Monday night which was well attended. The conference had also planned a week of prayer for the city beginning Tuesday night and going from church to church each night. This has been the method of starting the New Year here, and I do not believe it can be improved upon.

This is one of the neatest little cities in Arkansas, having six churches Two Baptist, two Methodist, one Presbyterian, one Campbellite and one Roman Catholic. 68% of the Christians of the city are Baptist.

We are very much encouraged with the prospects here, the people seem to be of one accord to extend us a welcome manifesting that spirit in many ways, prominently among them being a pouncing that will keep our pantry supplied for many days to come.

We love the Baptists of Mississippi and feel sure we shall never cast our lot among a finer people.

W. E. Fendley.

## SAILED on OLYMPIC

From the American Relief Administration in New York comes the following note:

Hoyt E. Porter of Senatobia, Miss., has sailed aboard the Olympic for Moscow, via Sherbourn and Paris, to assist the American Relief Administration in its work of feeding the starving in Russia.

Mr. Porter as a representative of the Foreign Mission Board of the Southern Baptist Convention, will be assigned to duty in southern Russia in collaboration with the A. R. A., in the region of Saratov.

Mr. Porter's knowledge of the Russian language and Russian ways will fit him aptly for the work which confronts him in the Russian famine zone. As a student at Columbia University he studied foreign languages. His education includes a course in theology.

Part of Mr. Porter's work will be in connection with the distribution of grain and foods in southern Russia as a result of the U. S. Government's gift of \$20,000,000. Orders for an immediate increase in child relief as a result of this appropriation have already been sent, the plan being to feed 2,000,000 or more youngsters in the famine section. Grown-ups, too, will be taken care of under this arrangement.

**Stonecypher's Irish Potato Bug Killer**

Destroys all leaf eating insects. Cost low. Application easy. Results sure. Guaranteed. For sale by Druggists, Grocers, and General Stores.





Thursday, Jan. 19, 1922.

## THE BAPTIST RECORD

FIFTY-THREE

## WILLIAM F. FUNCHESS.

The subject of this sketch was born a few miles east of Crystal Springs, Miss., on Dec. 31, 1855, where he grew to manhood. He was converted early in life, and professed faith in Christ uniting first with the Methodist church, later he read carefully the Bible for himself and was convinced that the Baptist Faith came nearer conforming to the New Testament teaching so he united with the same by being buried with Christ in Baptism (Rom. 6:4) (Col. 2:12.)

He was twice married. The first marriage being to Miss Mary Amanda Simmons, Jan. 2, 1878, God blessed this union with six children, 5 of whom preceded their father across the river. The first wife died, Jan. 5, 1900.

The second marriage was to Mrs. Emma (Green) Dillard, April, 23, 1901. This union was blessed with 4 sons, one an infant, Calvin Green, died in infancy. The wife with one son Mr. Roy Funchess, of Tutwiler, the surviving son by the first marriage with three young sons by the last marriage remain to cherish his noble memory and to emulate his Christlike life.

Soon after the first marriage Bro. Funchess moved into the neighborhood known as Smyrna where he lived a useful, unselfish life, where he was loved and honored by all, being made a deacon of the Smyrna Baptist church, which place he retained with the Osyka church at the time of his home going.

In 1908 he with his family moved to Osyka, where he embarked in the Wholesale Grocery business soon building up a substantial reputation in the business world. By strict methods and fair dealings he held an enviable place in the hearts of the people. The devotion and attention shown him by his employees during his last illness was a compliment to his sterling character. He was honored by the town with being at different times a member of its council, School Board, etc. He was a loyal and devoted member of the Osyka Baptist church being on the board of deacons. The church feels that it has lost one of its best members, but feel that our loss is his eternal gain. "We shall meet again."

He was perfectly resigned to the Divine will, the first statement made when coming from under the influence of the anesthetic was "Bless the Lord oh my soul and all that is within me bless His Holy name. His statement just before going on the operating table was, "I am depending on nothing except the Blood of Christ for my righteousness. He died as he lived a completely resigned life to God's will.

The body was buried by loving hands in the Smyrna Cemetery Dec. 21st. The funeral being conducted by the Pastor.

Rev. J. G. Gilmore.

## BAPTIST MEMORIAL HOSPITAL

No doubt your readers will be interested in the following summary of work done for the sick and suffering in the Baptist Memorial Hospital during 1921.

ing 1921.

Number of patients admitted, 8034, which is more than 400 increase over the year previous. By States they come from Arkansas, 921, Mississippi 1568, Tennessee 5310, other States, 235.

There were 2015 Baptist, 1872 Methodists, 780 Presbyterians, 401 Episcopalians, 355 Christians, 422 Jews, 305 Catholics, 143 of other faiths, several Christian Scientists, 368 faiths not recorded, and 1373 none. The 489 babies born in the hospital are included the last figure.

In the charity wards there were 857 patients treated, 161 from Arkansas, 137 from Mississippi, 502 from Tennessee and 57 from other States.

The two items of interest for the immediate future are the annual meeting of the Board of Trustees on Tuesday the 10th of January, and the opening of the Nurses' Home in the next few weeks. The contractor is expected to turn over the building within a few days. The shades and furniture, and what not, are to be installed before the young ladies can occupy.

There are two items in connection with this important event in the affairs of the institution that needed to be emphasized: The authorities find themselves embarrassed about funds needed to equip the Home. How beautifully Hospital subscription paid just now would fit in. The other item is that this a favorable time for pupils to enter the Training School. It would be fine idea to begin with the new home. Nearly a score have come in with the New Year, but another score could be received.

M. D. Jeffries.

## CLARK COUNTY BAPTIST ASSOCIATION

Shubuta, Miss., Dec. 16th 1921  
To the Members of Baptist Churches in Clarke County.

"Grace to you, and peace from God our Father and the Lord Jesus Christ. The third annual session of the Clarke County Association held at Pachuta was a success. I belonged to the Chickasaw Association throughout its existence and it did a great work as a Railroad Association extending from Lauderdale to State Line on the M. & O. and from Meridian to Hattiesburg on the N. O. & N. E. with churches adjacent to Railroads. With the development of the churches, I am more than ever convinced that the County unit is the best. It is concentrated, the churches can be grouped, all can easily attend each session, I regret that we did not have 100% attendance this year. The next session will be held at Shubuta and I pray that every church will be represented by at least two delegates. The reports and speeches were fine this year and it is my earnest desire the reports be read. I plead with the pastors to co-operate with keeping an evergreen Sunday School, use any available help. Mrs. J. K. Kirkland, Quitman, Miss will assist you in the Woman's Missionary work and Miss Ethel Parker, DeSoto, Miss., in the BYPU work. Any pastorless church write me. Use the budget and envelope system in financing your finances in the church, it is a great thing. During the month of

January get the Baptist Record in every Baptist home. Use the class envelope in your Sunday School. Use one Sunday collection in each month as Orphanage day. Meet your pledges to the 75 Million Campaign and if you haven't pledged start it for the remainder of the time. Failure cripples State, Home and Foreign Missions, our Colleges, Christian Education, Ministerial support, Evangelism, Baptist record. Hospitals and Orphanage as there is no high pressure appeals as big expense for each object as in former days. I wish to give my endorsement to the Tithing Campaign. The Executive Committee will have fifth Sunday Meetings every fifth Sunday if the churches will only extend an invitation. Use Bro. Byrd and Bro. Blake in Sunday School and BYPU and Bro. Lightsey in getting the Record in all Baptist homes.

Yours for a great year,

W. H. Patton, Moderator.

## THE PARABLES OF SAFED THE SAGE

The Parable of Roller Skates and Riches.

The daughter of the daughter of Ketruah came unto me, saying:

My little playmate, Willis, hath a grandpa, and his grandpa hath bought for him a pair of Roller Skates.

And I said, The grandpa of Willis is President of a Bank.

And she inquired, saying, What is the President of a Bank?

And I answered, He is a man who doth accomodate his friends by borrowing their money without interest and loaning it back to them at Six Per Cent.

And she asked of me, saying, Grandpa, is the grandpa of Willis as rich as you?

And I said, Nay, my dear: for he hath not so many children or grandchildren.

And she said, Shall we go where they sell Roller Skates?

And I said, We will surely go there, and we will stay not on the order of our going.

So we went to the place where they sell, and we bought the skates.

Now in the days of my youth, when there were no Movies, and there was no Jazz, there were Skating Rinks, wherein the youth did congregate, and roll around on an Hardwood Floor. But Concrete Pavements were there none, and the young folk did not skate all over Creation as now they do. But I remember that wheels under the feet of youth feel fine.

And as we walked toward home the little maiden thought much of How Rich she was with her Skates, and How Rich must be her grandpa to buy them, and she remembered that I had spoken of the wealth of the grandfather of her playmate. And she inquired, saying:

Grandpa, is any one in the world more rich than you?

And I thought of my Home and my Health and my Friends and my Children, and my Children's Children, and my Books and my Job. Yea, I remembered that my Check is good at the Bank for any sum that I have need to draw as that of

John D. Rockefeller or the grand father of Willis, and I said:

No, my little girl, there is no man in the world more rich than thy grandpa.—Watchman Examiner

MORBIDITY IN MISSISSIPPI  
Report of Bureau of Vital Statistics.

Nov.	Nov.
1920	1921
Typhoid	217
151	384
Influenza	119
904	536
Smallpox	119
116	119
Diphtheria	536
369	119
Scarlet Fever	119
244	119
Epidemic Meningitis	119
4	119
Acute Poliomyelitis	119
3	119
Malaria	7423
7594	347
Measles	543
28	67
Whooping Cough	320
343	462
Amoebic Dysentery	341
49	222
Bacillary Dysentery	422
140	103
Chickenpox	3
310	11
Pellagra	702
220	524
Tuberculosis	6
235	78
Syphilis	17
455	85
Cancer	587
97	3
Tuberculous Meningitis	4
4	6
Other Forms Meningitis	6
5	95.9
Pneumonia	
1054	
Hook-worm	
213	
Trachoma	
3	
Mumps	
87	
Ophthalmia Neonatorum	
14	
Puerperal Septicaemia	
51	
Gonorrhea	
801	
Anthrax	
2	
Rabies In Man	
0	
Rabies In Animal	
7	
Per cent of Physicians reporting	
96.7	

People cry hard times but it seems that the Coca-Cola stands and picture shows are still doing business right along.

Summerland and two other nearby churches have called Rev. J. W. Allen and he will move on the field in the near future.



# You Can Do It With Ease

## I ENLISTMENT

That neighbor of yours is missing a privilege and a blessing. Enlist his attention and interest until you have produced

## II ENLIGHTENMENT

Not only of mind, but of soul as well. Not alone his personal Enlightenment, but that of each member of his family. Then watch the

## III ENLARGEMENT

Of Vision in them all. Watch the growth of them mentally and Spiritually. Then you will realize how the "E's" with which you have accomplished this task has brought you Joy. Not only Joy,

## But a New Subscriber to The Baptist Record

### IN MEMORY OF MRS. J. F. WILLIS

After three years of lingering with that most deadly disease T. B., God's appointed call came to the rescue of Mrs. Willis on the 27th of December 1921. She bore the illness with much patience, saying that she was ready when the summons would come.

God blessed her home with twelve children, her devoted husband and eleven children surviving her.

Mrs. Willis accepted Christ in early life and united with Strong River Baptist Church in Simpson County, and was always ready to lend a helping hand to her Master's cause.

She had many friends as was proven by the large congregation attending the hour when the deceased body was placed in the Strong River Cemetery to rest until the day of resurrection.

Her Pastor,

D. W. Bishop.

### IN MEMORY OF BRO. C. M. BERRY

On the 25th of December 1921 we paid the last tribute of respect to Deacon C. M. Berry by laying away his body in the Strong River Cemetery in Simpson County.

Brother Berry lived his entire life in this community. He united with Strong River Church in his early boyhood. In the church work he was always anxious to do his part, ever standing for his own convictions founded on God's inspired word.

He wrought nobly for twenty-four years as deacon; but God called him to his reward in his three score and

third year. So to his much devoted wife and seven children and host of friends let us not desire to call him back to earth; but prepare to meet him in the sweet by and by.

His devoted pastor,  
D. W. Bishop.

### RESOLUTIONS OF RESPECT.

Whereas, Our Heavenly Father, in His wisdom has seen fit to remove from our number our beloved and useful comrade, Mrs. Grace Scott McCulley

Therefore, be it resolved, by the W. M. U. of Myrtle, Miss., that we have sustained a heavy loss, realizing that her place will be hard to fill.

Second: That we bow in humble submission to His will, and that we will ever hold her in loving remembrance. She was our Vice President, and one of our ablest and strongest members. We extend our profound sympathy to the bereaved ones in this, the time of their great sorrow.

Third: that a copy of these resolutions be sent to the family to the Baptist Record, and a copy to be kept in the records of our W. M. U.

Mrs. J. A. Bateman,  
Mrs. J. C. Shackelford,  
Mrs. C. G. Collins,  
Committee.

### J. T. STEWART

On November the 3rd., Brother John F. Stewart went to his reward. His age was 60 years 10 months and 3 days. He was a faithful member of Mt. Vernon Baptist Church. As a citizen he was respected and loved by those who

knew him best. He loved his family was a good provider. Brother Stewart lived nearly all his life in Amite Co. Was married to Miss Fannie A. Causey, May 15 1890. To this union were born seven children, who together with their mother sustain a great loss.

Dear Friends; your loss is his gain, and heaven rejoiced in the home coming of the redeemed.

May the Lord take care of you is the prayer of your friend and pastor,  
W. K. Anderson.

### J. B. PURVIS

On Christmas morning, Bro. J. B. Purvis passed to his reward. We buried him at Rock Bluff church on Monday, in the presence of one of the largest congregations ever assembled at that place. He had been clerk of the church about thirty years. He was 66 years old.

His companion (being his second one) and seven children with a number of grand children, survive him.

He numbered his friends by the hundreds.

Peace to his memory, comfort to his loved ones, and may his mantle fall on another to take his place in the church.

His pastor,  
D. J. Miley.

### IN MEMORY OF BRO. J. H. PEACOCK

Early in the morning of the 24th of December the death angel called Bro. J. H. Peacock, this being his sixty second year, after six months illness, home to his rewards.

Brother Peacock gave Christ his life in early manhood his quiet, peaceful, consecrated, noble life stands as a monument for his God. He leaves a devoted wife with four children and a host of friends in sorrow for his going. His body was laid to rest in the Lee family cemetery on Christmas morning; but the real man has gone to spend eternity with his Lord.

His pastor,  
D. W. Bishop.

IN MEMORY OF Z. O. WILSON, who fell asleep Dec. 9th 1921. He was born July 27th, 1870. He was a member of the Bethel Baptist Church, Monroe County. It was the pleasure of the writer to have been his pastor for two years.

I found him to be a humble hearted Christian. He leaves a wife, three children and a host of friends to mourn our loss is his gain. We sorrow not our loss is his gain. We sorrow not as others who have no hope.

His remains were laid away in the Daricat Cemetery in the midst of bowed heads and bleeding hearts.

Sleep on sleep on beloved until thy sacred dust shall walk immortal with Him who gave himself for thee,  
M. V. Owings.

One of the greatest hindrances to the enforcement of the law is that so many people do not want the law enforced because they want to get the vile stuff to drink themselves.

If all our best people will stand together and help the officers of the law enforce the law we will get rid of this great evil.